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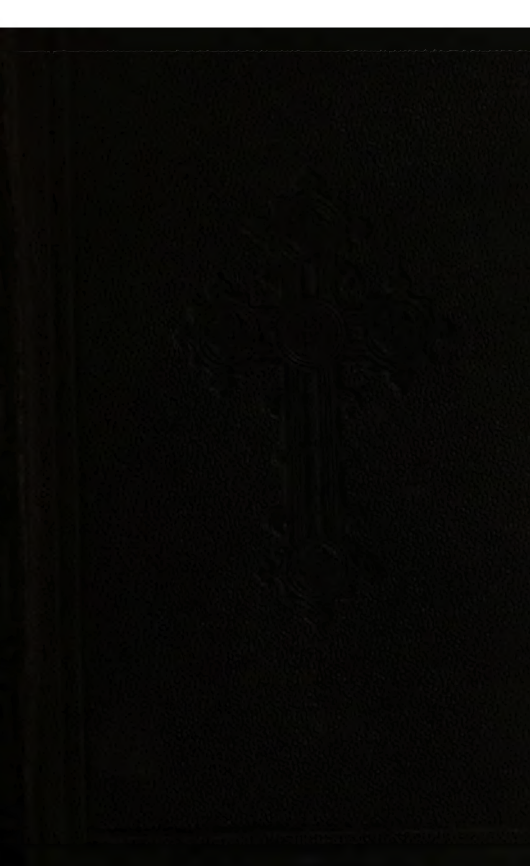
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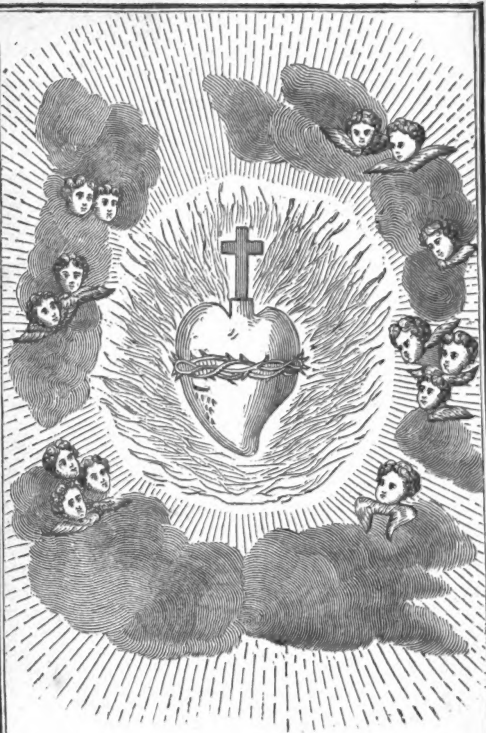
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For saying this prayer, before an image of the Sacred Heart; for the intentions of the Pope—300 days indulgence—a plenary once a month on the usual conditions, if recited daily.

I, N. in heartfelt sentiments of gratitude, and to satisfy for my past infidelities, now give Thee my heart, O my loving Saviour, consecrating myself entirely to Thee; I firmly resolve by Thy holy grace never more to offend Thee. Amen.

“He loved us, and delivered himself for us”.





Jesus Christ.

12

THE
FERVENT ADORER,

OR,

Practice of Perpetual Adoration of the Sacred
Heart of Jesus,

*As recommended by Blessed Margaret Mary Alacoque ;
and which may be used as a Novena to the Feast.*

THIS LITTLE BOOK ALSO CONTAINS :

The most approved and devout practices, maxims, and
prayers in honour of the Sacred Heart, the B. V.
Mary, St. Joseph, the Holy Angels, and most
popular Saints; for the use of the Nine
Associates, and of the devout clients
of the Adorable Heart of Jesus.

REVISED BY A R. C. CLERGYMAN.

Appended is a short explanation of the Apostleship
of Prayer.

*"The Heart of Jesus is the Christian's treasure, and
confidence is the key thereof".*

*"He that loveth God, shall obtain pardon of his sins
by prayer, and shall refrain himself from them; and
shall be heard in the prayer of days".—Eccles. iii. 4.*

"Let all the Angels of God adore him".—Heb. i. 6.

Cum Permissu Superiorum.

DUBLIN:

JOHN F. FOWLER, 3 CROW STREET.

1867.



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*The Feast of the Sacred Heart falls on
Friday after the Octave of Corpus Christi.*

TABLE OF THE FEAST.

1867	...	June 28	1879	...	June 20
1868	...	" 19	1880	..	" 4
1869	...	" 4	1881	...	" 24
1870	...	" 24	1882	...	" 16
1871	...	" 16	1883	...	May 31
1872	...	" 7	1884	...	June 20
1873	...	" 20	1885	...	" 2
1874	...	" 12	1886	...	July 2
1875	...	" 4	1887	...	June 17
1876	...	" 23	1888	...	" 8
1877	...	" 8	1889	...	" 28
1878	...	" 28	1890	...	" 13

6th	do.	Victims,	9	A.M.	to	Virtues,	10	30	AM.	to	Prophet Isaiah & Our Lady	11	30	AM.	to	Mortification	12	30	PM.
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TIME TABLE FOR THE ASSOCIATES.

OFFICES.	HOURS.	CELESTIAL CHOIRS.	SAINTS.	PRACTICES.	Page
1st Office, Mediator,	Noon to 3 o'clock, P.M.	Thrones,	Moses, St. Peter.	Kindness,	12
2nd do. Repairer,	3 P.M. to 6 P.M.	Powers,	Patch. Jacob, and St. Paul,	Exactness to rule.	15
3rd do. Adorer,	6 P.M. to 9 P.M.	Dominations,	Abraham, St. Joseph and St. Patrick,	Profound reverence,	18
4th do. Lover,	9 P.M. to 6 A.M.	Seraphim,	The B.V.M. & St. Francis,	Pure Love,	21
5th do. Disciple,	6 A.M. to 9 A.M.	Cherubim,	St. John. Ev., St. Francis de Sales,	Silence and recollection,	24
6th do. Victim,	9 A.M. to noon,	Virtues,	Prophet Isaias & Our Lady	Mortification.	26

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TO THE DEVOUT CLIENT.

To the "Exercise of Perpetual Adoration of the Sacred Heart of Jesus, in union with the Angels", the compiler has added prayers, reflections, and maxims, conducive to the attainment of the virtues of humility, meekness, love of the cross, interior recollection, in fine, those virtues which solid devotion to the Sacred Heart supposes, and which this world's vitiated atmosphere must but too often injure. Amongst them will be found the Exercise of the "Holy Hour", the Little Office of the Sacred Heart, and Daily Litanies, Novenas, etc.; and other Devotions to the Blessed Virgin, St. Joseph, the holy Angels and Saints, not to be found in most other prayer-books—for which see contents. This sweet devotion, combining as it does the perpetual adoration of the Hidden Heart of Jesus in the Eucharist, and of homage to and union with the Angelic choirs, must be eminently calculated to form the fervent client of this august Heart to great union with God. Adoration is, as it were, the concentration of our whole being in one continuous act of the most perfect homage,

in which self is annihilated, or lives only to be consumed in the mighty presence of the Great All! the only "*Being*" that has a title to that name—"in whom we have our being". Those nine individuals in union with the nine heavenly choirs take each a peculiar office for a month, and become distinguished courtiers around the Throne of the King of Angels and of men. The great advantage of associations or union of heart and action is, that the fervour of one member will at least make some amends for the occasional relaxation of another; and our Lord Himself promises that, "*where two or three assemble in His Name, there He is in the midst of them*".—(See the Time Table and Memoranda).

IN WHAT DOES SOLID DEVOTION TO THE SACRED HEART CONSIST?

In the "*Interior of Jesus and Mary*", by the Abbé Grou, is an instructive chapter on Devotion to the Sacred Heart, wherein he says: "*First*, we must endeavour, by the aid of prayer, to discover *Its dispositions*, viz., the inclinations, motives, virtues, etc., which formed *Its* habitual practice and were the sources of *Its* pleasures and *Its* pains. *Secondly*, we should excite within us those pious sentiments which should actuate us towards *It*; such as gratitude, compassion for *Its* sorrows; horror and regret for *sin*, which

occasioned them; efficacious desires to repair past infidelities, to do penance, to promote Its glory, and to extend devotion towards It. *Thirdly*, we must strenuously exert ourselves to *imitate* the example of Christ, as the Apostle says: "*Having in us the same mind which was also in Christ Jesus*"; putting on the Lord Jesus; speaking, thinking, and acting like Him; from the same principles and for the same ends". This is the abstract of the Gospel; viewed in this light, devotion to the Sacred Heart commenced with the primitive Christians, who were all interior men. He then goes on to say: "We must totally give up our heart to Jesus Christ, mortifying all inordinate self-love, following holy inspirations, being faithful in cultivating a spirit of humility, detachment and recollection, banishing all superfluous thoughts and affections that might extinguish the spirit of prayer. That Jesus Christ gives us His Flesh and Blood in Holy Communion, only to unite us to His Sacred Heart and to impart to us His interior spirit by means of this spiritual food; but we frustrate His designs when we seek in it for sensible or transient feelings of devotion, instead of *an increased desire and capacity* to live and suffer in, and by, Jesus Christ". Speaking of the immense advantages of this interior life, he says: "What imperturbable peace it brings to man, what glory to God! The merits of the Redeemer as *Man*, are strictly to be

traced to the *internal dispositions* He voluntarily cherished, and the *deliberate acts* He freely exercised; which dispositions and acts constitute what is termed *His Interior*. By a spontaneous impulse His *Will* tended to perfect union with God, to the exercise of inflamed zeal for the Glory of the Deity. United to God as His Sovereign God, His Soul possessed the purest felicity attainable here below; and in every condition of His Mortal life, His happiness was unalloyed.

To imitate the Interior of Jesus, is then to aim at the closest possible participation in the moral union which subsisted between Him and God. To attain it, a soul must gradually detach her affections from earthly things; she must form in her heart a void which the Spirit of the Lord may replenish; she must apply to recollection and prayer, and devote her attention *habitually* to God, or to the duties of her state *for* God's glory. Thus more and more closely attached to the Sovereign Good, her beatitude increases in proportion as she advances in the imitation of Jesus. His Soul was *Holy*, that is, subject to perfect and invariable order; reason dependant on grace; the passions limited to the love of good and the hatred of evil; and the tranquillity of the spirit beyond the reach of disturbance. The same order, peace, and happiness will be ours, if we labour to sanctify ourselves. Experience shows us that most of

our trials spring from *self-love*; whereas the sadness and desolation of Jesus had no *selfish* origin. Man's greatest suffering invariably springs *from his rebellion against suffering*; therefore, having once immolated every baneful inordinate attachment, even to the holiest things, so detrimental to the glory of God, man can never again be unhappy. As peace does not depend on exterior objects, but on the disposition of the *will* regarding them, the privations and trials of Jesus had no power to disturb his deep-seated bliss. We too shall become indifferent to riches or poverty, etc., and if we prefer one thing to another, it will be that which will make us more perfectly resemble Jesus, our Divine model. Persecution, infamy, poverty, death, etc., are held in horror and dread by ordinary Christians, but a soul long exercised in the meekness, detachment, and silence of Jesus, forgives and does service to her enemies, and deems herself favoured thus to have occasions of *suffering for Christ*. Like St. Paul, she too can say: "*As the sufferings of Christ abound in us, so also by Christ doth our comfort abound*".

How Saints Francis Xavier, Teresa, etc., panted for sufferings! Why do we not envy their happiness, and prepare for all possible casualties, by striving to become truly interior? Finally, suppose our resolution to imitate the interior of Christ made us sharers of His desolation and anguish of spirit, we

shall still keep our peace, and far from seeking for human sympathy, we shall be content to endure our pains if God pleases, even for eternity. But if such a reward awaits the interior soul in this world, what must be her happiness in Heaven? In proportion as a soul more perfectly resembles the meek and humble Jesus, will be her glory and exaltation above the rest of the elect. These are some of the advantages to be derived from seriously undertaking and perseveringly following a life of intimate union with the Adorable Heart of Jesus, through whose merits alone our poor efforts can find favour, and who is the only true adorer of the Father in spirit and in truth.

ACT OF CONSECRATION TO THE SACRED HEART.

To all the members of any Association for Perpetual Adoration of the Sacred Heart, which shall be aggregated to the primary one established in the Church of our Lady of Peace at Rome, Gregory XVI., 14th December, 1841, granted indulgences of seven years and two hundred and eighty days, as often as they recite the following Act of Consecration, which ought to be every Friday at least, and with great solemnity and fervour on the Feast itself.

ACT OF CONSECRATION TO THE SACRED HEART.

Most Sweet Jesus, Fountain of Love, Father of mercies, and God of all consolation! who hast vouchsafed to open to us, wretched and unworthy sinners, the unspeakable riches of Thy Heart: I, N. N., in thanksgiving for innumerable favours of which It has been the immediate channel, both to myself and to the rest of mankind, and especially for the Institution of the most Holy Eucharist, and in order to repair all the injuries done to Thy most loving Heart in this Mystery of Infinite Love! by me, and by many others whomsoever: do entirely devote myself, and all that is mine, together with all the treasures of merit acquired, or yet to be acquired by me with the help of Thy Grace, to this most Sacred Heart of Thine, promising that I will promote the worship of Thy Divine Heart as far as may be in my power.

Moreover, I choose in a special manner the most Blessed Virgin Mary for my Mother, and in like manner deliver up and devote myself and all that is mine to her most pure heart, promising that as far as lies in me and agreeably to the spirit of the Church, I will promote devotion to this fond Mother, and especially to her Immaculate Conception. I most humbly beg, therefore, of Thy Infinite Goodness and Clemency, that Thou wilt vouchsafe to receive this holocaust in the

odour of sweetness; and as Thou hast granted me Thy plentiful grace to desire and to make this oblation, so Thou wilt also grant me the same to enable me to fulfil it, this day of A.D. 18 Amen.

ACT OF CONSECRATION TO OUR LADY OF THE SACRED HEART.

"Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus". "And whence is this to me, that the Mother of my Lord should come to me?" (*Luke*, v. 42, 43). "And the angel said to them: 'Fear not! for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David'". . . "And the shepherds said one to another: 'Let us go over to Bethlehem, and let us see this word that is to come to pass; which the Lord hath shown us'. And they came with haste, and they found Mary and Joseph; and the Child lying in the manger" (*Luke*, i. 10, 11, 15, 16).

O most amiable Heart of Mary! which of all hearts most perfectly resembles the Heart of Jesus, and is thereby worthy of the love and respect of all creatures, to Thee I now fervently consecrate my heart, and choose thee, after the adorable Heart of Jesus, for the

special object of my imitation and confidence. I beseech thee, O sacred and all powerful Virgin Mother! by all the graces that were bestowed on thee by thy Divine Son, to give me a passage through thy immaculate heart to the ever-adorable Heart of Jesus, and to obtain for me, and for those for whom I pray, our present requests from the bounty of thy Divine Son's loving Heart, N. Lead us thyself into that adorable Sanctuary, that we may learn to practise the virtues that rendered thee so faithful a copy of Him, who was *meek and humble of heart*; feeling our own weakness, we have recourse to thee, beseeching thee to present our hearts to Jesus, in union with thine; that through thy perfections and merits, our miseries and sins may be overlooked, and our hearts consecrated for ever to the perfect love of our Creator. Thou wert, most pure Heart! happily inaccessible to the *monster sin*, yet art full of compassion for wretched sinners. Thou wert replenished with the meekness and mercy of the Heart of Jesus, and consumed with his most ardent love; therefore, through thee I hope to obtain a share in these virtues, and above all, the grace to detest the vice of pride, which would render me so hateful to the adorable Heart of Jesus, and to practise that sincere humility which alone can liken me to my humble Saviour and to thee. In thee, O Blessed Heart of Mary, will I confide during my life,

and in thee I confidently hope to find a secure refuge and powerful advocate at the hour of death. Amen.

*"May the Divine Heart of Jesus, and the most pure and immaculate Heart of Mary, be everywhere and for ever known, praised, loved, served, and glorified".—Sixty days indulgence, a plenary (if daily recited), on the Feast of the Holy Heart of Mary, the Assumption and Nativity, by praying for the intentions of the church, having confessed and communicated; the prayers if possible to be said in a church dedicated to the Blessed Virgin Mary.—Litany of the Sacred Heart of Mary, page 350.**

ACT OF CONFIDENCE IN ST. JOSEPH.

O Faithful Depository of the Spirit of God, venerable and benign St. Joseph! behold one at your sacred feet who is sincerely devoted to you—who has chosen for her model and guide in the life of Faith. Obtain for me grace to keep my promises to the Sacred Heart of Jesus with great fidelity and a truly filial confidence in His Sacred Mother and in you. Be ever a watchful friend to me, especially when I most need counsel and sustainment;

* Three hundred days indulgence for saying "Sweet Heart of Mary, be my refuge".

remove every obstacle to the perfect accomplishment of the merciful designs of God in my regard; ask for me true compunction, humility, and fidelity to grace. May I sigh to behold my Blessed Redeemer face to face, after my exile, that with you I may praise, love, and adore Him for ever in Heaven. Amen.

"No man can come to Me unless it be given him by My Father. All that the Father giveth Me shall come to Me; and him that cometh to me, I will not cast out" (John, vi.).

THE APOSTOLIC CROWN, OR BEADS OF THE SACRED HEART FOR THE CONVERSION OF SINNERS.

In honour of the Blessed Trinity and in memory of the thirty-three years during which the Son of God-Incarnate blessed this earth of ours with His Adorable Presence.

Three hundred days indulgence each recital with or without beads.

On the medal say: "Father, the hour is come; glorify thy Son, that Thy Son may glorify Thee: as Thou hast given Him power over all flesh, that He may give Eternal Life to all whom Thou hast given Him. Now, this is Eternal Life: that they may know Thee, the only true God, and Jesus Christ whom thou hast sent" (*John*, xvii., 1, 2, 3).

On the first large bead : Pater Noster, etc.

On the second large bead : Sweet Sacrament of love, sweet Sacrament divine ; may all honour, praise, and glory be every moment Thine". In your Conception you were immaculate, O Virgin Mary ! whose Divine Son, given us by the Father, was miraculously conceived by the power of the Holy Ghost in your chaste womb, Pray to the Father for us.

On the third large bead : Gloria Patri, etc.

On the thirty-three small beads say : O Divine Heart of Jesus, give me souls !" If to this be added : "May the Sacred Heart of Jesus be everywhere loved", the indulgence would be over three thousand days.

CONCLUDING PRAYERS.

O God ! who willest that all men be saved and may come to the knowledge of the truth, vouchsafe to send workmen into thy vineyard, and grant them an invincible faith and confidence, and perfect success in preaching Thy Gospel ; that the Sacred truths Thou didst teach may be known and practised ; and that all nations may know and obey Thee the One True God, and Jesus Christ our Lord, Whom Thou hast sent ; who liveth and reigneth with Thee in the Unity of the Holy Ghost for ever and ever. Amen.

"The Spirit of the Lord hath filled the whole Earth" (Wis., i.)

Three hundred days indulgence for offering the *Pater* and *Ave* at morning prayers for the conversion of the blacks, with "*Mary, conceived without sin, pray for them*"; "*Blessed Peter Claver, pray for them*".

SHORT INVOCATION OF THE HOLY ANGELS.

Ye Ardent Seraphim! inflame me. (See page 45).

Ye Ecstatic Cherubim! enlighten me.

Ye Sovereign Thrones! elevate me.

Ye Most high Dominations! command me.

Ye Heavenly Virtues! purify me.

Ye Invincible Powers! defend me.

Ye Supreme Principalities! govern me.

Ye Most Noble Arch-Angels! guide me.

Ye Most Holy Angels! guard me:

that I may serve, love bless, and glorify the Most Holy and adorable Trinity, now and for ever. Amen.

And we, tho' unworthy, the Associates of the "Perpetual Adoration of the Most Adorable Heart of Jesus", do most specially ask your blessing and the grace of union with you, O Blessed Spirits! in our humble Offices of Love towards Him, of whom you were the first Evangelists, and whom you love and

adore upon our Altars, as then in the stable of Bethlehem, singing without ceasing: "*All glory to Him, thrice holy God! Who was, Who is, and Who is to be, for ever! Amen*".

"*I am Prince of the Host of the Lord*", says St. Michael to Josue; "*loose the shoes from off thy feet, for the place whereon thou standest is holy*". And Josue fell on his face "worshipping", etc.

Ah! what reverence can we offer worthy of the King and Creator of the Angels?

St. Michael! defend us from all evils, and protect the Holy Church.

St. Gabriel! ask for us a Faith that worketh by Charity.

St. Raphael! guide us, and present our prayers to God.—(See *Raccolta*, page 254, the Angelic Chaplet).

LITTLE OFFICE OF THE HOLY ANGELS.

MATINS.

Ant. God hath given His Angels charge of thee, that they keep thee in all thy ways. Amen.

O Lord, Thou wilt open my lips.

And my tongue, etc.

Incline unto my aid, etc.

Glory be to the Father, etc., Alleluia.

HYMN.

O Lord! permit us here our voice to raise,
 And waft before Thy throne our feeble praise.
 And thank Thee for those Angels whom Thy
 choice
 Hath lent our weakness. Oh! well may we re-
 joice!
 To free us from the envious foes that lurk,
 To spoil the beauty of Thy cherished work.

Ant. O holy Angels! our Guardians, defend
 us in the combat, that we may perish not in
 the dreadful judgment.

V. In the sight of the Angels I will sing to
 Thee, my God.

R. I will adore at Thy holy temple, and
 confess to Thy Name.

PRAYER.

O God! who with unspeakable Providence
 hast vouchsafed to appoint Thy holy Angels
 to be our Guardians, grant to Thy humble
 supplicants to be always defended by their
 protection, and to enjoy their everlasting
 society. Through Jesus Christ, etc.

PRIME.

For this hour, and the remainder of the
 Office, all is the same, except the hymns,
 as follows;—

xxviii

HYMN.

For Satan, driven from the happy land,
Where once he shone in splendour, ill
can brook
The kindly justice of the Almighty Hand,
That gives to man the throne that he
forsook,
And seeks to drag into his own disgrace,
Poor mortals, thus designed to fill his
place.

(All as above.)

TIERCE.

HYMN.

Bright Spirit! whom a God supremely wise
Hath given to be the guardian of this land,
With all thy power come arm'd from the skies,
And bear its children harmless in thy hands:
Safe from all evil that defiles the soul,
Safe from disunion's withering control.

(All as above.)

SEXTET.

HYMN.

Jesus! Glory of the Angelic Choirs,
Light of their brightness, sweetness of
their bliss;

xxix

Thou who didst leave a world where nothing tires,
To taste the pains and miseries of this:
Be these same pains, endured to set us free,
The germ of endless happiness with Thee.
(All as above.)

NONE.

HYMN.

Angel of Peace! come, Michael, to our aid,
Thou who didst once chase discord from
the sky—
Come, calm those boisterous passions that
have made
Such havoc here, as they have made on
high,
Drive strife and rancour to their kindred
gloom—
To Hell—their fitting, their eternal tomb.
(All as above.)

VESPERS.

HYMN.

Spirit of Might! O Gabriel, display
Thy matchless power against our ancient
foes:
Visit these sacred temples where we pray,
'T was at thy potent word these temples
rose.

XXX

Thou wert the herald of His future Birth,
Whose worship raised these shrines
throughout the Earth.

COMPLIN.

Anth. God hath, etc.

V. Convert us, O God, our Saviour.

R. And avert Thy anger from us, etc.

(All as above.)

HYMN.

And Raphael! of the glorious seven that
stand

Before the throne of Him who lives and
reigns,

Angel of health! the Lord has filled thy
hand

With balm from Heaven to soothe or cure
our pains.

Heal or console the victim of disease,

And guide our steps when doubtful of our
ways.

COMMENDATION.

O holy Angels! at your feet

This wreath of humble flowers I lay.

Oh! that their odour were as sweet

As he who gives desires it may.

Protect me at Death's awful hour,
 Receive my soul to your embrace,
 Rich, with the wonders of your power,
 To thank, to praise you, face to face.

LITANY OF THE HOLY ANGELS,

*To be recited by the Associates on the 31st of
 the month, in honour of SS. Michael, Ga-
 briel, and Raphael.*

Lord God of Hosts, have mercy on us.	
Father, Son, and Holy Ghost, have mercy on us.	
Jesus, Angel of the Great Council, have mercy on us.	
Heart of Jesus, adored by the Angels, have mercy on us.	
Mother of God, Queen of Angels, with whom, through Christ our Lord, the Angels praise the Divine Majesty, the Dominations adore It, the Powers tremble before It, the Heavens, the Choir of Virtues, and the Blessed Sera- phim glorify It,	} Pray for us.
St. Joseph, worthy Spouse of the Queen of Angels,	
SS. Michael, Gabriel, and Raphael,	
Ye Blessed Seraphim, Cherubim, and Thrones,	

Ye Blessed Dominations, Virtues, and
 Powers,
 Ye Blessed Principalities, Angels, and
 Archangels,
 Blessed Spirits, who cease not to sing
 around God's Throne, "*Holy, holy,
 holy*", etc.,
 Who are wrapt in perpetual contempla-
 tion of the Eternal, Ineffable, and In-
 comprehensible Beauty, ever ancient
 and always new!
 Who are appointed by God, the Guar-
 dians of men, and my own good Angel,
 Heralds of the Great King! bringing us
 tidings of great joy at the Saviour's
 Birth and Resurrection, companions of
 our Blessed Redeemer's pilgrimage on
 Earth,
 Who were familiar with the Patriarchs,
 Prophets, and all the Saints of God,
 Who will come in the clouds of Heaven
 with the Son of Man at the last tre-
 mendous day, *Matt.*, xxv. 31,
 Who with a trumpet and a great voice,
 shall gather together His Elect from
 the four winds, *Matt.*, xxiv. 31,
 Who rejoice at the conversion of a sinner,
 Who guard with special love the little
 child, and all who become like little
 ones, for the Kingdom of Heaven,
 Who banish the spirits of pride, darkness,
 and discord,

Pray for us.

Who enlighten us, plead for us, and deliver us in life and death from countless evils,
 Amiable Brethren, inviting us to the Banquet of our Heavenly Father's love,
 Glorious Stars of Heaven, elevating our dull hearts to the pure love of God alone,
 Who assist us at the hour of death,
 Who release our brethren from Purgatory,
 Who work miracles of Divine Power in favour of God's Church, and of His servants,
 Who in myriads adore and serve the Adorable annihilated Heart of Jesus upon our Altars, and in the heart of the devout communicant,
 From all sin, and from all spiritual and temporal evils,
 From the Devil's malice,
 From Heresy and Schism,
 From all pride of judgment, and disobedience to the ordinances of God and of His holy Church,
 From a worldly spirit,
 From dissipation of mind,
 From tepid and fruitless Communions,
 From all inordinate desires,
 From infidelity to grace,
 From an unprovided death,
 From an unfavourable judgment.

Pray for us.

O Holy Angels, deliver us.

Ant. And suddenly there was with the Angel a multitude of the Heavenly army praising God, and saying: "*Glory to God in the highest, and peace on Earth to men of good will*"—Luke, ii. 13, 14.

V. Pray for us, ye holy Angels and blessed Spirits, and assist us.

R. That we may worthily adore the Sacred Heart of Jesus, and ever rejoice with you for the Immaculate Conception of your glorious Queen.

Let us pray.

O God, who with wonderful order dost distribute to men and Angels their offices, mercifully grant that our life may be protected on Earth by Thy ministers, who always attend Thee in Heaven.

Protect, O Lord, Thy Church, and its Supreme Pontiff, and by the intercession of SS. Peter and Paul, and of all Thy Angels and Saints, grant us the gifts of Thy pure love and of final perseverance, and preserve us from present dangers and Eternal Death. These graces we specially implore for all the Associates. Through Jesus Christ, etc. Amen.

INVOCATION OF THE HOLY GHOST BEFORE PRAYER.

O my God! incline unto my aid, teach me how to spend this hour of prayer to Thy glory and the good of my soul. "*Strengthen me, O God, in this hour, that I may bring to pass that which I proposed, having a belief that it might be done by Thee*"—Judith. *Veni Sancte Spiritus*, etc. Come, Heavenly Comforter, Our Father's promise! let Thy bright beams illumine my darkness. "*Come, Father of the Poor!*" make me so in spirit, and enrich me with that confidence, which is omnipotent with Thee. *Come, O Thou of Comforters the best!* the soul's delicious guest, the home and refreshment of the poor wandering outcast. Life's cares embitter, and sadden our short day. Man is but a reed, blown away by the first passing breath of vicissitude; even those we call friends, are but too often *troublesome comforters*—(Job), and only add to the poor heart's disquietude, or desert us when most we need that sweet and sacred sustainment, to be found, as the wise man says, in a true friend! Come, into this poor heart then, consoling Spirit, and best of friends! my afflicted soul with Thee will find peace, and shelter, and "*Truth Itself!*" There alone shall I find tranquil happiness, though in the midst of toil, and sweat, and disappointment—there my

passions shall subside. Thou wilt sweetly assuage the sorrows of my exile, and my tears Thou wilt wipe away. *O Sacred Light!* shoot home Thy darts, O pierce the centre of those hearts whose *Faith* aspires to Thee! Give me Wisdom, Counsel, Fortitude, Knowledge from on high—make me faithful to Thy holy inspirations, more especially during my prayer, and through the trials and obscurities of *Faith*—be to me a pillar of Light, and turn all my sorrows into joy! Without Thy Godhead nothing can have any price or worth in man, nothing can be harmless. Yes, inconceivable is my misery, my blindness, and my nothingness, O Great Creator! Lord, wash our sinful stains away, water from the Eternal Fountains of the Father's All-Sufficiency, and from the Sacred Heart of the loving Son, this barren clay of mine; this arid and ungrateful soil, so impenetrable to the dews of Heaven. O healing balm! soften, purify, and restore this bruised and infirm flesh and spirit—sprinkle me with hyssop, and I shall be cleansed; wash me, and I shall be whiter than snow. Create a clean heart within me, O God, and a perfect spirit. To Thy sweet yoke our stiff necks bow; warm with *Thy fire* our hearts of snow, *our wandering feet repeal*: free me from all self-will—make me fit to love, patient to suffer, and constant to persevere. Turn away my eyes from vanity, and keep them ever uplifted towards Thee, O Lord, *that*

Thou mayest pluck my feet out of the snare. In Thee, O Lord, do I place all my hopes! Grant me abundantly the Seven Gifts, and the Fruits of Thy holy Spirit, and grace to work faithfully with them. Grant us in life to obey Thy Grace, grant us in death to see Thy Face, and endless joys inherit. These favours I ask for all my fellow-Christians, the Associates, and for those who have most claims on my prayers. Amen.

SHORT NOVENA TO THE SOULS IN PURGATORY.

Ye blessed Spirits and Angels of consolations, O go and visit those dear patient sufferers, offer for them the merits of the Sacred Heart of Jesus, and obtain their speedy union with Him whose Vision is Bliss, and who yearns to have them with Him. O sweet brethren, so mightily afflicted! knowing your fear and love of God, and your burning charity for souls, through your prayers may we speedily obtain the grant of our present urgent requests, N., and the grace of a spotless life and a holy death. Amen.

A SHORT SPIRITUAL COMMUNION,
with three years' indulgence.

My God, I believe in Thee, because Thou art Truth Itself. I hope in Thee, because Thou art sovereignly Good. I love Thee, and am sorry for having offended Thee, because Thou art good, and I ardently desire to receive Thee, because Thou art the food and life of my soul. Amen.

ERRATA.

- "I am who I am" *for* "I am, who am", page 5.
- "The supreme God" *for* "The supreme Good", p. 32.
- "This is my Beloved Son", etc., should be put *after* II. Point, page 40.
- "Pure reflection" *for* "pure refection", page 81.
- "Repine" *for* "rapine", page 100.
- "His Father *with* all eternity" *for* "His Father *from* all eternity", page 140.
- "This great saint *and* servant", etc., *for* "this great saint *and the* servant", etc., page 173.
- "O new Star of Jacob, of Angels the Queen!" has been omitted, page 213.
- "Spouse *to* the queen of all saints" *for* "Spouse *of* the queen of all saints", page 219.
- "His peverty" *for* "poverty", page 330.
- "Joseph" *for* "St. Joseph", page 248.
- "Scepter" *for* "sceptre", page 181.
- "In order to enkindle your devotion. Remember", etc., *for* "In order to enkindle your devotion, remember that", etc., page 185.

THE
FERVENT ADORER.

PREPARATORY PRAYER,
*On making a Devotion to the Blessed
Sacrament.*

WHAT an incomprehensible favour Thou bestowest on me, O my Divine Saviour! in thus admitting me into the presence of Thy awful Majesty—nay, in inviting me to approach so near Thy adorable person, true God and true man. “Behold! I am with you all days”. Come to me, all you that labour, and I will refresh you”. “Son! Give me thy heart”. Oh! the bliss of being permitted to offer Thee my poor heart. My God! my soul has been thirsting after Thee; my poor frame weary looking for Thee, and harassed by my enemy, who gives me no repose night or day. Let me stay with Thee now, Lord Jesus, for it is growing late. Thou art my centre—no rest for me out of Thee. Oh! let me here at Thy blessed feet forget the world, and even my wretched

self—yea, all created objects—all that is not Thee, my God! Remove every distraction far from me. Let Thy awful sanctity and adorable perfections concentrate all my thoughts and faculties in Thee alone; away with dissipation of mind, with languor, tepidity, or negligence. Come, my soul, Thy Creator, Thy Father, Thy Saviour, and Thy Judge is here; bow down in lowly adoration, pour forth sighs of compunction, holy fear, gratitude, admiration, and burning love. Behold me, O God and life of my soul! in prostrate adoration, giving Thee all Thou hast given me. A thousand lives would be as nothing in Thy sight; but my heart—oh! take it, Lord, now and for ever! With boundless confidence I implore Thy holy love in return, and grace to overcome my weakness, that I may be evermore faithful to Thy holy graces, and never cease to pray, to labour, and to suffer all things for the pure love of Thee. Deal with me according to Thy tender mercy; make me daily more and more fervent in Thy service; remove all sin far from me; give me detachment, resignation, unbounded abandonment to Thy sweet providence in the sanctuary of Thy loving Heart; in fine, Thy perfect love, and the grace of final perseverance. St. Michael, and all ye blessed spirits, in adoration of the Sacred Heart of Jesus upon this altar, I unite my feeble prayers and homage to yours; ask for my heart a share in the purity, truthfulness, and ardour with which night and day

you pour forth Its praises, and supplicate Its mercies for me and for the whole world.

Live, Jesus, live, and let it be
My life to die for love of thee. *Amen.*

On Visiting the Blessed Sacrament.

St. A. Liguori says: "It is certain that, after the frequentation of the sacraments, the adoration of Jesus Christ in the Holy Eucharist is of all devotions the most acceptable to God and the most useful to us. Do not, then, O devout soul, refuse to begin this devotion; from this day forward, retire each day from the converse of man, and remain at least a quarter of an hour in some church before Jesus Christ in the Blessed Sacrament. '*Taste, and see how sweet is the Lord*'. Be assured, that of all the moments of your life, the time which you spend in devotion before this most Divine Sacrament will be that which will give you the greatest support during life, and the greatest consolation at the hour of death and throughout eternity; and be persuaded that you will gain more in a quarter of an hour spent in *prayer* before the Holy Eucharist, than in all the other spiritual exercises of the day".

For those who can do so, *frequent visits* are recommended, be they ever so short, *if fervent*, were it only to say: "*I adore Thee, O Sacred Heart of my King, Father*", etc., or

whatever title you visit Him under; and, "*I unite myself to Thee in all Thou hast done or wilt do for the glory of God and the salvation of man*"; or, "*I desire to love Thee, but I am weak; give me grace to overcome my weakness*". It is a help to fix the attention to visit our Lord under some particular *title*, and address him in the sentiments it shall suggest under the inspiration of the Holy Ghost, who prays in our hearts with ineffable groanings.

Come, Penitent Soul!

To Jesus, your *Redeemer*, in the Blessed Sacrament, and penetrated with sorrow for your sins, ask forgiveness for your repeated infidelities, your long resistance and indifference for your God, the abuse or neglect of the talents He bestowed on you. Cheer up! the fountains of His mercy are not exhausted, and will purify, restore, and enrich your precious soul, provided your heart is truly humble and contrite!—*Act of Contrition and of Reparation.*

Come, Afflicted Soul!

Jesus, your best *Friend* and *amiable Brother*, is here before you, ready not only to comfort you ("*Weep not*"), but even to give you His own flesh to eat, at least by a spiritual Communion. Your interior pains will vanish, and all will be still when Jesus whispers, "*Peace, it is I, fear not!*" Fear not to open

your heart to Me, your unchangeable friend! "*I am who I am*". Oh! tell Him all; He sees all; He knows all: but He wishes for your perfect confidence, and that you depend on Him alone. Then will He soothe and sanctify your sufferings, and teach you to bear all things for His pure love, keeping yourself united to His sorrowing Heart, and to the afflictions of His desolate Mother. Take up your dwelling now at the foot of the altar, that "*Second Calvary*", and remember that only God really knows you; God alone really pities you; and God alone it is who really loves you, who never will desert you unless you hopelessly desert Him first! — *Act of Confidence.*

Come, Soul struggling against temptations!

Jesus, your *King*, is here looking on! ask, if such be His will, to be delivered; perhaps He waits to reward your bravery with extraordinary glory! Ask, at least, for fresh arms, a spirit of fervent prayer, mortification, patience, etc. Keep close to your king and leader.—*Say the Litany of the Holy Ghost, and of the Saints, the Seven Dolours.*

Come, Tepid and Languishing Soul!

To Jesus, your *Judge*, and say to Him, "*Jesu : sis mihi Jesu !*" Yes, poor weary pilgrim! Jesus will be to you a merciful judge, if you press on resolutely towards Heaven, without stopping to lie down under your daily

crosses and infirmities. Arise quickly, the enemy is about to make you his prey, and will surely do so unless you courageously persevere in removing the obstacles in your onward and upward career; such as *dissipation*, which renders you a stranger to your own heart; *infidelity to grace*, stifling the voice of the Holy Ghost by worldly influences; *too natural attachments of the heart*, so detrimental to the practice of the presence of God and purity of intention; and *want of generosity* in doing violence to self-love, and in making sacrifices of your will and feelings, etc. Ask your patient judge, who, on this altar, reads your inmost soul, to give you grace henceforth to judge and examine your own interior with due severity, and ever to avoid passing judgment on your neighbour! "*Revenge is mine, says the Lord*"; "*whatever measure you mete, it shall be measured to you again*".—*Act of fervent Love and generous Resolve.*

Come, Interior Soul!

Jesus in the Holy Eucharist is your *Model*! Are you entombed as it were in the bosom of God, in the Heart of Jesus? docile to the voice of the Holy Ghost, faithful to grace, always in the presence of God, seeking only the glory of your Heavenly Father and the salvation of souls? silent, hidden even from yourself, dead to the world, mortified, despising yourself, seeking to be despised, never despising any one?

praying always, abounding with that charity of Christ which detains Him in His Eucharistic prison, and which is ever patient, kind, envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own; is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; which beareth all things, believeth all things, hopeth all things, endureth all things, and which never falleth away? for, as the apostle remarks elsewhere, "*nothing* has power to separate us from the charity of Christ", which is God dwelling and reigning in the truly interior Christian".—*Make a devout Spiritual Communion.*

Come, Fervent Client and Adorer of the Sacred Heart of Jesus!

Behold here a mighty furnace come down from heaven! It is the Adorable Heart of your Father, your Spouse, your God! whose sole aim and occupation consists in casting this divine fire upon Earth. "*And what do I desire*", says Jesus Christ, "*but to see it enkindled?*" though many hearts are too cold to catch the flame—hearts even consecrated to my special service! Come, my soul! let us renew our consecration to the special love of this august Heart, and live so closely united to it in meekness, zeal, and perpetual adoration, that others also, through our means, may become so many living copies of this masterpiece of every hu-

man and divine perfection! *Acts of Supplication, Contemplation, Imitation, Renewal of Fervour, etc.* (Such methods as the above may help some souls to pray with greater devotion and attention in presence of the Blessed Sacrament.)

The Holy Hour.

A devout method of visiting the Blessed Sacrament for that space of time, any hour on Thursday evening until midnight, or Friday morning, to sympathize with our Divine Redeemer in His mental agony in the garden, and which it would be well to make a preparation for the reception, or the endurance of the cross with due conformity, as likewise for the last awful sacrifice which awaits each one of us, sooner or later. There exists a Confraternity of the Holy Hour at Paray-le-Monial, enriched with precious indulgences by Pius VIII. and Gregory XVI. The register of the names of the associates is placed on the tomb of the Blessed Margaret Mary, to whom this devotion to the Agonising Heart of Jesus was recommended by our Lord Himself. (*See her Life.*)* The hour may be spent in mental or vocal

* "Daughter", says our Lord, "attend to My words, and to what I now require at your hands, for the accomplishment of My designs. 1. You shall receive Me in the Most Holy Sacrament, and as often as obedience permits you, whatever it may cost your feelings at times to do so. Receive Me, to give Me a pledge of your love, and do so on the *first Friday* in

prayer, and should be late on Thursday evening, or early on Friday morning; the Communion for the indulgences on either of those days. To be a member, three persons take a Thursday alternately, and have their names enrolled, etc.

A SHORT METHOD OF PERPETUAL ADORATION OF THE SACRED HEART.

NOTICE.

This little formula of "Devotion to the Sacred Heart" has been often printed in Italian, Spanish, Portuguese, and French. The French copy, from which this English translation has been made, is the most recent edition, and the most correct one extant. We here give it in its original simple form, as the Blessed Margaret Mary has left it to us, and have

each month, as a special tribute of honour and devotion to My Heart. 2. You shall spend an hour in prayer between eleven o'clock and midnight on Thursdays; pray prostrate on the ground, both to appease My justice and to implore pardon for sinners, as well as to bear Me company in that humble prayer I offered that memorable night to My Holy Father in the garden, and to solace My Heart for that bitterness It then felt on seeing the desertion and insensibility of My apostles, and which drew from Me that sad reproach: *'Could you not watch one hour with Me?'* I will then make you a sharer in My mortal sadness, which will reduce you to a kind of agony, worse than death. Then, likewise, shall you learn what services I expect at your hands". Her superior gave her permission to do this in case she recovered her health, which she did on asking it of God, and by the marked interposition of the Blessed Virgin Mary, her devoted mother and friend.

avoided those deviations from the original (by that great saint), which, in other editions, render it so complicated.

Now, the principal object of this simple devotion is the *Perpetual Adoration* of the Most Sacred Heart of Jesus. It consists in a little association of nine individuals, who, being inflamed with zeal for the extension of the glory and service of this divine Heart, shall assemble either once a year, on the Feast of the Sacred Heart (which takes place on the Friday after the octave of Corpus Christi), or once a month, on the first Friday of it, in order to receive the particular practice or office which may be assigned to each, and in the faithful performance of which each shall persevere during the ensuing month. The hours herein are so distributed, that the fidelity of a few pious souls thus associated will procure for this adorable Heart the homage of a perpetual interior adoration, and that without the least constraint or inconvenience; because this exercise only requires an occasional aspiration, from time to time, breathing love, contrition, gratitude, etc., towards this loving Heart; that the appointed prayers are not of obligation, others, if preferred, may be substituted for them, or they may even be altogether omitted, without interfering with the *essential* part of this devotion.

We here insert a little devotion of this nature called the "Guard of Honour", which it would be well for the Associates of the Perpetual Adoration and the members of the Confraternity to propagate.

Patrons—The Blessed Virgin Mary, under the title of Our Lady of the Sacred Heart; St. Joseph, St. Francis of Assisium, St. Francis de Sales, the Blessed Margaret Mary.

Object.—It is to sympathize with this sorrowful complaint of our Lord (*Ps.* lxxviii.) that

the Guard of Honour has been organized : "*My Heart*", said the Redeemer, by the voice of the Prophet-King, "*hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none*". The members shall, by their devotedness and love, strive to console the Heart of Jesus, so forgotten by ungrateful men for whom He suffered, and whom He loved so much, to make amends for their ungrateful and unnatural brothers. The Guard of Honour succeed each other by turns before their loving Saviour, to offer Him heartfelt homage and love. Each associate will please himself in spirit at his post of love—Jesus' Sacred Eucharistic Heart in the tabernacle—there, during the hour he has selected for himself, he will offer Jesus all his thoughts, words, actions, and sufferings, and, above all, his desire to console His tender Heart by his love and fidelity. All this goes on without changing his ordinary occupations ; but let him only think a little oftener of our Lord, and offer Him at least an act of love, and, perhaps, a little self-denial or sacrifice.

Offering of the Hour.

Divine Jesus, my most sweet Saviour, I offer Thee this hour of guard, during which, in union with (here name the patrons of the hour you have chosen), I desire most particularly to love Thee, to glorify Thee, and, above all, to

console Thy adorable Heart for the forgetfulness and ingratitude of men. Accept to this end all my thoughts, words, actions, and sufferings. Above all, receive my heart, which I give Thee without reserve, entreating Thee to consume it in the fire of Thy pure love.

May the Sacred Heart of Jesus be everywhere loved.

One Hundred Days Indulgence.

Aspirations.—O my Jesus! I desire to love Thee this hour for all those hearts who love Thee not. All for the Heart of Jesus, through the Heart of Mary. Our Lady of the Sacred Heart, protect the Guard of Honour. O sweet Mother of sorrows, teach all hearts to love and to suffer with thee and their Crucified Love. *Amen.*

FIRST OFFICE.

Patrons—Moses and St. Peter.

Mediator.—The Mediator will beseech the Eternal Father to make known to all men the Sacred Heart of Jesus; will beseech of the Holy Ghost to make It loved; will beseech of the Blessed Virgin to intercede with this divine Heart that It may make Its influence manifest to all those who shall pray to It and invoke it in their various necessities.

Practice.—From noon until three o'clock he will retire into this Divine Heart, uniting himself to It as perfectly as the attraction of grace

or his present state of prayer will permit ; and he will associate himself with the "*Choirs of Thrones*" in order to render homage to it more worthily. He will make a visit to the most Adorable Sacrament for the community, if a religious ; also for the associates and the members of his family, during which he will pray, that by Its merits this Blessed Heart may reign over and govern in a special manner his entire order, if a religious, or if not, his family and the associates ; and he will make special prayer that the adorable designs of the inflamed Heart of Jesus, the zealous Lover of Souls, over those souls in whose spiritual welfare he is most interested, may be in all things perfectly accomplished.

He will recite for these intentions the "*Litanies of the Sacred Heart of Jesus*" (one for each day).

His "*practice of virtue*" shall be "to accommodate himself as much as possible to the various humours and peculiarities of his neighbour in a spirit of meekness and peace, in memory of the sweetness and clemency of the Amiable Heart of Jesus".

"Acquit yourself very faithfully of the office of Mediator, for our Lord promises that He Himself will be yours".—*B. Margaret Mary.*
Aspiration.

To appease the awful anger of a too justly offended
God,
I offer Thy Heart's deep woes, my Jesus ! who alone
the wine press trod.

PRAYER.

(*Which St. Gertrude found most efficacious.*)

By Thy Sacred Heart, O Amiable Jesus, wound and transpierce our wretched hearts with the darts of Thy pure love, so that they may never more attach themselves to anything created whatsoever, but that they may be altogether lost and immersed in the immensity and infinitude of Thine for time and eternity. Amen.

Oh! who will give sorrow to my heart and a fountain of tears to my eyes, that, in union with the sorrowing and propitiatory Heart of Jesus, I may bewail my own sins and ingratitude, and those of all mankind, and that my sighs and tears may go up night and day to the throne of mercy, the throne of the Lamb who takes away the sins of the world, on behalf of my brethren; and with Jesus our high priest, who maketh intercession for us, I will cry out, "*Father, forgive them*", etc. Behold the Lamb slain for them from the beginning. Have mercy, Lord! and spare. Send down upon us the spirit of purity and peace, the spirit of grace and prayer, and be appeased, O Lord our God! Most loving Jesus, we pray Thee, by the sweetness of Thy Sacred Heart, convert the sinner, inflame the tepid, give perseverance to the just, console the sufferer, help

the dying, succour the souls in Purgatory, unite our hearts to Thine in peace and charity, preserve us from a sudden and unprovided death, and from all evil. Amen. (Read *Imitation*, book i., ch. 7 ; book ii., ch. 3).

SECOND OFFICE.

Patrons—Patriarch Jacob and St. Paul.

Repairer.—The *Repairer* is particularly required most humbly to implore God's pardon for all the sacrileges and insults which have ever been committed against Him in His most holy and venerable Sacrament.

Practice.—From three o'clock in the afternoon until six in the evening the *Repairer* will shut himself up within the sacred heart of Jesus, as a prisoner of love, and seeing how totally incapable he is of himself of making an adequate atonement, he will offer up this divine Heart in satisfaction for all the outrages committed against the Divinity, and that its infinite merits may cancel all our debts.

The *Repairer* will call on the *Choir of the Heavenly Powers* to aid him in making reparation to our Lord Jesus Christ for all the holy Masses celebrated without due respect, whether interior or exterior, and for all the holy Communions made in a state of tepidity by souls specially consecrated to him ; and likewise for

those faults committed in the community,* which have caused so much sensible pain and displeasure to this amiable Heart. For those intentions, he will make a visit to the Blessed Sacrament, and the Act of Reparation or any other his devotion may suggest. But on all Fridays, and more especially on the first Friday of every month, he will signalize his love by a renewal of fervour, and by offering some particular practices of devotion in honour of this divine Heart, which his own piety and zeal will not fail to suggest. His "*Practice of virtue*" shall be "the exact and punctual observance of his rule of life".

"Be zealous to merit the title of *Repairer*; our Lord promises to reward you with particular graces"—*Bd. Margaret Mary*. (Read in the *Imitation*, b. iii. c. 22, b. iv. c. 7.)

Aspirations.

On seeing thy Sacred Heart by insults torn,
Oh! let me die, or with thee, Jesus, mourn!

Glory, honour, praise, thanks, and adoration be now and for ever from all creatures, by the Sacred Heart of Jesus, to our sweet Lord and Redeemer, true God and true man, in the adorable sacrament of His love. *Amen.*

* This word "community" means also one's family or his associates.

PRAYER.

To the Eternal Father.

O omnipotent and eternal God! it is by the Heart of Jesus, Thy divine Son, my way, my truth, and my life, that I now draw near to Thee. It is by this adorable Heart, and in union with all the angels and saints, that I come here before Thy altar to praise, bless, love, adore, and glorify Thy Holy Name, despised and blasphemed by the multitude of sinners for whom His veins have bled. I traverse the entire universe in spirit, accompanied by these blessed spirits, the ministers of Thy mercies, to congregate together all the souls ransomed by Thy blessed Son at so dear a cost. I offer them all to Thee by the hands of His immaculate Virgin Mother and of the glorious St. Joseph, under the protection of the angels and saints, beseeching thee, by the merits of Jesus our Saviour, to convert all blasphemers and profaners of Thy Sabbaths, all tepid and worldly-minded Catholics, all anywise unfaithful to their sacred engagements—that we may all henceforth, with one voice, one mind, and one heart, magnify, love, serve, and adore Thy sacred name, by the might, depth, immensity, and plenitude of the infinite homage paid to Thee by the Sacred Heart of Thy well beloved Son, the organ and delight of the Most Blessed Trinity, the only perfect adorer in spirit and in truth.

THIRD OFFICE.

Adorer.—The Adorer will endeavour to supply for the almost universal forgetfulness of God throughout the whole world, by frequent interior acts of adoration towards the Most Blessed Trinity, in union with the infinite tribute of praise perpetually rendered to It by the Sacred Heart of Jesus.

Practice.—From six o'clock in the evening until nine, the Adorer will take the greatest delight and satisfaction in the devout meditation and repetition of that eternal canticle intoned by the blessed spirits: *Holy, holy, holy* is the *Lord, the God of Hosts!* He will repeat it in union with the *Choir of Heavenly Dominations*—offering by it to the Sacred Heart of Jesus all the good works that are now being performed throughout the entire universe, in order to consecrate them to His greater glory.

He will make a visit to the Adorable Sacrament in the name of the community, and will beg of his hidden majesty for each member in particular, and for all priests and religious, the spirit of zeal and fervour in the recitation of the Church Office, and of every other prayer, whether of obligation or of custom. He will say three times: "*O true adorer and immense ocean of divine charity, have mercy on us!*" also the *Gloria in excelsis*, etc.

His "*Practice of virtue*" shall be "a most

profound respect and holy awe in the church or chapel, where Jesus Christ is really present on the altar, demeaning himself with the greatest possible modesty and recollection".

To merit the title of "True Adorers", we must make efforts to imitate the Divine Object of our adoration. (Read b. iii. c. 4, b. iv. c. 2, *Imitation*).

Aspirations.

Prostrate in humble adoration before Thee,
With lowliest humility, Heart of Jesus, I adore Thee,
And offer Thee my own heart, and all our hearts my
Saviour,
Who saith: "O come to me, all ye that mourn, faint,
and labour".

O God, the adorer of a God! I unite myself with all my heart to the homage Thou dost continually render to Thy Heavenly Father in the secret sanctuary of Thy Holy Heart; oh! that I might possess all that faith and love with which Thy Holy Spirit replenished the august Mary and all thy saints, therewith to honour and glorify Thee for ever and ever. Amen.

Act of Adoration of the Most Holy Sacrament.

I fall down before Thee with most profound reverence, O most holy Sacrament! I adore Thee with all that devotion and awe wherewith

the nine choirs of angels worship and adore Thee, saying with them and souls most ardently devoted to this great mystery, "*Blessed for ever be the most Holy Sacrament of the Altar!*" Hail! compassionate Jesus, Word of the Father! brightness of His glory, Ocean of Mercy, salvation of the world, most august and sacred victim! Hail! Jesus Christ, Splendour of the Father, Prince of Peace, Gate of Heaven, True Bread, Son of the Virgin, Shrine of the Godhead, I most firmly believe that Thou, my God, art here present, and that Thou art looking out upon me from behind the veil of the sacrament, and dost behold the most secret recesses of my heart.

O Thou most intimate and tender love of the Father's Heart! I give Thee thanks, in union with the ineffable mutual thanksgiving and gratitude of the three adorable Persons of the glorious Trinity, that Thou hast condescended to institute this priceless Sacrament, by which Heaven and Earth are made one, and both are unceasingly filled with the infinite treasures of Thy Grace. O Christ Jesus, my sweetest and my only love, behold me prostrate, and imploring with my whole soul the forgiveness of my sins! Look, I beseech Thee, O loving Father, on the face of Thy Christ, and have mercy on us. Amen. (*St. Gertrude*)

FOURTH OFFICE.

Patrons—The Sacred Mother of Jesus and St. Francis of Assisium.

Lover.—The Lover of the Sacred Heart of Jesus will indemnify Him for the coldness and indifference of so many hearts which are consecrated to Him.

Practice.—From nine o'clock in the evening until six in the morning he will unite himself to the *Choir of Seraphim*, in order that they may take his place before the Blessed Sacrament during his sleeping hours. For this intention he will visit it, at least in spirit, and enclose his heart within the sacred tabernacle before retiring to rest. When laying his head on the pillow he will say with the spouse in the canticles, "*I sleep, but my heart watcheth in the heart of my Beloved*". Should he happen to awake in the course of the night, he will unite himself in heart and mind to the Celestial Lovers who are performing his functions for him. In the morning, at meditation, he will return them thanks, and renew his protestation of love towards this Amiable Heart, beseeching It to rekindle in so many tepid and slothful hearts the fire of charity, so that we may all be inflamed, and one day consumed in Its ardent flames. He will repeat three times — "*Heart of Jesus, burning with love of us, inflame our hearts with the love of Thee!*"

His practice of virtue shall "be fidelity, in

the most minute particulars, to the good pleasure of God, and purely for love of that ineffable and incomprehensible Beauty and Goodness, ever ancient and ever new".

No one shall, with certainty, gain admittance into the eternal mansions of Divine love who has not made this holy love the inseparable companion of his pilgrimage.

Aspirations.

O Love Divine! how sharp the dart—
How deep the wound that galls my heart!
While throbbing pangs I feel, my breast
Finds love its centre, joy, and rest.
Behold the wound made by Thy dart!
Too weak my frame, too fierce the smart.
With piteous eyes, Jesus Divine,
King of love, with looks benign,
Behold my tears, oh! hear my moan!
A wounded heart look down upon.
I ask Thy love, the soul's sweet balm,
The bliss of heaven, the sea's great calm;
But with its joy find pain combined,
The deepest wound of human mind.

St. Francis of Assisi.

Ah! see my Saviour's opened side,
Where hidden fires of love abide,
With water gushing, and with blood,
To bathe us in its holy flood,
And move our hearts of stone.

PRAYER OF ST. FRANCIS.

Grant, O Lord, that the sweet violence of Thy most ardent love may disengage and separate me from all sublunary things, and en-

tirely consume ~~me~~ that I may die for the love of Thy infinite love. This I beg by Thyself, O Son of God, who diedst for love of me! My God and my all, who art thou, O sweetest Lord, and who am I, Thy servant and a base worm? I desire to love Thee, most Holy Lord; I have consecrated to Thee my soul and my body, with all that I am. Did I know what to do more perfectly to glorify Thee, this I would most ardently do—yes, this I most ardently desire to accomplish, O my God.—(*St. Francis of Assisium.*)

Our Lord gave the Blessed Margaret Mary to understand that St. Francis of Assisium was especially united to His adorable Heart, and that this seraphic saint possessed a particular power of obtaining from It the graces which he asked.

“O all ye holy angels of the celestial court, I conjure you to tell my beloved that I languish with love”—Cant.

O all ye blessed and happy citizens of the Heavenly Jerusalem, who behold the adorable Heart of Jesus unveiled, and love It with an undivided and unchangeable love, obtain for me the grace to know and to love It, even as you now do, in the mansions of eternal bliss!

(Read book ii. c. 7, book iii. c. 5, 6, *Imitation.*)

FIFTH OFFICE.

Patrons—St. John the Evangelist and St. Francis de Sales.

Disciple.—The disciple of the Sacred Heart of Jesus will listen with the deepest interest and undivided attention to Its gentle teaching and inspirations, both during the time of meditation and when approaching the holy sacraments; he will earnestly desire and pray that all those whom this Divine Heart shall condescend to direct and instruct may profit by Its lessons, and never have the misfortune to act in opposition to Its dictates.

Practice.—From six o'clock in the morning until nine, the disciple will enter into the Sacred Heart of Jesus as into a divine school wherein is taught the science of pure love, which has the effect of making one forget all worldly and profane sciences. He will recal to mind the many lessons on that precious and glorious virtue which he has hitherto received from that source of light for his advancement in Christian and religious perfection; and, associating himself with the *Choirs of blessed Cherubim*, to share with them in the lights and illustrations darting forth from the glorified Heart of Jesus, he will ask them to diffuse these dazzling rays upon the multitude of disciples of *error*, that these poor wanderers may thus become so many disciples of *truth*. For this intention he will invoke the Holy Ghost, saying the hymn "*Veni Creator*".

His "*practice of virtue*" shall be "recollec-
tion and silence". The more strictly exact to
silence is the disciple, the more enlightened
and spiritual shall he become, and the more
perfectly shall he retain and practise that
great lesson of his adorable Master—"*Learn
of me, for I am meek and humble of heart*".

Aspirations.

Sacred Infant, all divine,
What a tender love is thine,
Thus to come from highest bliss,
Down to such a world as this!
Teach, oh! teach us, holy child,
By thy face so meek and mild,
Teach us to resemble thee
In thy sweet humility".—*Faber*.

Ah, divine Heart! if Thou wilt be my mas-
ter, I shall quickly grow wise and shall make
great progress in spirit. Deign Thou to re-
ceive me as Thy disciple; open the ear of my
heart that I may be ever docile to Thy divine
instructions, and vouchsafe to grant the favour
of perfect conversion to N., and to all those
who live in opposition to Thy blessed truth.
Amen.

O Jesus, meek and humble of heart! Thou
who art in the Father and who dwellest in
light inaccessible; Thou who didst hide Thy
divinity under the form of a weak infant, and
Thy sacred humanity itself beneath the mys-
terious veils of the Eucharistic species, grant
that I too may hide myself with Thee and for

Thee; grant that I may love to live a poor and abject life, unknown and despised by the world; that I may know Thee alone, O my crucified master! that I may love Thee alone; that I may never cease to contemplate Thee with the eye of faith, enlightened and animated by Thy Holy Spirit, until the happy day shall dawn when, I ardently desire and hope, through Thy sacred merits and promises, to see Thee face to face, in order to possess and enjoy Thee, my God and my all, for ever and ever. *Amen.*

"Son, seek rather to do the will of another than thy own; seek rather to have less than more; seek the lowest place and to be inferior to every one; ever desire and pray that God's will may be done in and by Thee.

(Read book i. c. 3, book iii. c. 14, *Imitation.*)

SIXTH OFFICE.

Patrons—The Prophet Isaiah and our Lady of Dolours.

Victim.—The Victim must be animated with a spirit of sacrifice in order to appease the anger of God enkindled against sinners.

Practice.—From nine o'clock in the morning until noon, the individual to whom the office of "*Victim*" is assigned shall offer himself to the sorrowful Heart of Jesus, to participate with Him His state of "*victim for sin in the Holy Eucharist*", and entering into His adorable sentiments, and conforming himself per-

fectly to all the designs of his ardent charity towards God and man, he will say from his heart, "*Amen*". With these interior dispositions the victim will come to visit His Redeemer, waiting for him upon the altar, His mercy seat—upon His altar where love immolates Him—and prostrate at His sacred feet, he will adore the Divine Justice with the *Choir of Virtues*, and will offer himself up as a holocaust to the good pleasure of that Heart which love has so cruelly immolated! But it is especially at the awful yet consoling moment of holy Communion, that the *Victim* will offer himself up to the Eternal Father, thereby more efficaciously to draw down His mercy upon poor sinners. He will renew himself in this spirit of sacrifice more particularly on every Friday, and will daily render homage to the adorable Heart of Jesus, by the Act of Consecration.

His "*Practice of virtue*" shall be "the strict mortification of the curiosity of the mind, of the affections of the heart, and of the indulgence of the senses; otherwise, the total renunciation of every thought, affection, or object that might distract him from the presence of God, or cause imperfections in the discharge of his various duties by allowing vanity or self-love to creep in and to alter the purity of his intentions". When it is divine love that immolates the victim, its severest inflictions seem sweet and tolerable. "O Death, where is thy sting?"

Aspirations.

Thrice blessed Heart, I Thee revere;
 Vouchsafe to hear my humble prayer :
 To love but Thee, my sweetest pleasure ;
 To live for Thee, my life's best treasure ;
 To suffer for Thee, and to die ;
 Victim of love, for this I sigh !

(Read in *Imit.* b. iv., c. 8, 9 ; b. iii. c. 55.)

O sacred and adorable Heart of Jesus, Victim of love, perpetually dwelling a prisoner upon our altars, what dost Thou desire, what else dost Thou ask, but *living victims* to perpetuate Thy sacrifice? Behold me, O Lord, though unworthy ; take possession of me. May I become a real victim always immolated and consumed in the flames of Thy holy love, to the glory of Thy Heavenly Father, and for the salvation of sinners. Eternal Father ! Thou whose providence hast marked me out as a victim to Thy honour, give me a truly mortified and penitential spirit, and receive me by the Sacred Heart of Thy only and well beloved Son.

O Cor Amoris Victime !

“Lo ! sinful man ! behold the awful justice of God ! behold how He loved you ! O Heart, love's victim ! in the womb of Mary, in Bethlehem, in Nazareth, on Calvary, and actually present upon that altar ! O meek and gentle Victim ! the bruised reed thou wilt not break, and smoking flax thou wilt not quench. O patient Victim, everywhere offended, contem-

ned, contradicted, provoked, blasphemed, yet sweetly working the salvation of sinners! "I am standing at the door (of man's hard heart), and I knock; wilt thou open it to me, O ungrateful object of my sorrowing love?" Alas! a trifling word, a mere fancy, fires my proud soul with indignation against a fellow-creature and fellow-sufferer. O God of infinite patience, if Thou shouldst deal thus with us, what would become of us poor creatures? O Heart infinitely, divinely just, now art Thou my victim, my Saviour, my all! Oh! when Thy vision I behold in Sion, look not upon me as Thy victim in anger, be not to me an avenger of evil, but look upon me as Thy victim in love, a holocaust, the smoke of whose prayer and praise, perfumed with the fragrant incense of divine charity and lowliest humility, may ascend as a sweet odour in thy sight, in union with Thy all-atoning merits. O just Father, in that day glorify Thy Son, who became a man, not to seek His own glory, or to do His own will, but to seek the glory and to do the will of Thee, His Eternal Father, who sent Him to us. Strengthen me in life and at the hour of death, that with this Thy Son, whom Thou didst not spare, I may ever be one in heart and spirit, suffering, loving, dying; until totally transformed into Jesus, the precious life Thou didst bestow upon me shall exhale and mingle with Thy spirit, O Eternal and everadmirable Being, in a glorious eternity. *Amen.*

SEVENTH OFFICE.

Patron Saints—Joseph son of Jacob, and Saint Vincent of Paul.

Slave.—The Slave of the Divine Heart of Jesus will place his glory in loading himself with those chains of tender and generous love, which retain his blessed Master and Lord a voluntary captive in His holy tabernacle.

Practice.—Every hour of the day he must renew the protestations of servitude which he has vowed to the Sacred Heart as to his Lord and Master, preferring in all things the Divine Will of his Lord to his own. Knowing that the most ardent desire of Jesus Christ in the Holy Eucharist is to communicate Himself to our souls by means of the holy Communion, when he shall come to pay homage to Him upon His altar, he shall ask Him to be pleased graciously to accept whatever good works may be performed for the glory of His name throughout the entire world, to obtain that this Adorable Sacrament may be more frequently and more worthily received by him and by all the faithful, and that It may produce in all hearts the fruits of grace and salvation, of which It is the source. He will interest the *Choirs of Archangels* in this service of love, that they may send in those who are invited to that heavenly banquet, each having on his wedding garment. He will recite the *Pange Lingua*.

His *Practice of virtue* shall be "fidelity to grace, and attention to carry out all holy inspirations".

To serve the Heart of Jesus is to reign; to dwell within it is real happiness; to die within it is the only desire of the faithful soul!

(Read b. i. c. iii., c. 13, b. ii., c. 10, *Imitation*.)

Aspirations.

More glorious far, O Sacred Heart, to live in chains
with thee,

Than to enjoy a monarch's wealth, or pleasure's
slavery;

To serve as menial in Thy house is precious liberty;
To serve Thee is to reign. My God! Thy slave I'll
ever be.

O omnipotent love of my God, Thou hast broken the bonds which held me in captivity far from Thee. I come now to be Thy willing slave, and oh! that I might have the happiness to bring with me to Thy sacred feet all those captive souls whom I have left behind me, bound in the fetters of worldly pride and self-love. Oh! that I might be able to impart to them one little drop of that pure and innocent enjoyment which I now taste beneath the shade of Thy sanctuary, or give them one glimpse of the spiritual delights of this new state of bondage, wherein the captives are ever inebriated with a holy joy, or await in peaceful patience their translation to that

eternal home where faith and hope will be changed into fruition, and the vision of Thy glorious perfections, O my God, will fix their enraptured gaze for ever and ever. O mysterious captivity of Jesus in the sacred host! O Heart of Jesus, divine slave of love in the Holy Eucharist! I lovingly adore Thee! I devote my life to Thy honour and Thy imitation. It is a great honour, a great glory, to serve Thee and to despise all things for Thee. They shall find the most sweet consolations of the Holy Ghost who for the love of Thee have cast away all carnal delights. They shall gain great freedom of mind, who for Thy name enter upon the narrow way, and neglect all worldly care. O pleasant and delightful service of God! which makes a man truly free and holy. O sacred state of religious bondage, which makes men equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful. O service always to be wished for, which leads to the Supreme God, and procures a joy that will never end. (*Imitation.*)

EIGHTH OFFICE.

Patrons—Holy David and St. Gertrude.

Suppliant.—The suppliant of the Sacred Heart of Jesus, penetrated with a lively faith and an unlimited confidence in the merits

of this divine Heart, will never cease offering them up to the Eternal Father, in order thereby to obtain the most abundant and efficacious graces, both for himself, as well as for those who may happen to be exposed to any danger, whether of soul or body; he will pray particularly for the agonising, for the poor souls in Purgatory, and for sinners.

Practice.—For these intentions, the suppliant, every hour of the day and of the night (should he be awake), will unite himself to the tender and compassionate Heart of Jesus. Animated by his spirit, and stimulated by the recollection of some one of those beautiful traits of his charity recorded in the Gospel, he will implore our Heavenly Father, chiefly in his communions and his meditations, to hear his humble prayers for the sake of this adorable Heart, the only worthy object of his divine complacency. He will invite the “*Choirs of Angels*”, and more especially the “*Guardian Angels*”, to unite with him and to accompany him in his visit to the Blessed Sacrament, where he will recite the “*Lord’s Prayer*” and offer up all his actions and good works for sinners, infidels, heretics, the agonizing, and the souls in Purgatory. He will invoke the Mother of Mercy and St. Joseph.

His “*Practice of virtue*” shall be fraternal charity and humility.

Every grace we receive comes to us by Jesus

Christ, and flows from his Sacred Heart as from an abundant and perennial spring. This Heart is open to all; let us enter into it with confidence as into a sanctuary of propitiation; let us there offer up our humble petitions, and unite them to those of Jesus Christ;—they cannot fail to be favourably received.

Aspirations.

O Heart of Jesus, blest asylum,
Here shall in peace my life flow on!
O guide me to that tranquil haven
Where, abyssed in Thee, I may become
One with Thee! To this, oh! bring me,
That I may not live, but that Thou may'st live in me.
(Read b. iii. c. 30 and 50, *Imitation*.)

O merciful Heart of Jesus, whose predominant inclination is to spare, to pardon, and to make Thy creatures happy, have pity on us, and hear our prayers.

PRAYER.

Alas! sweet Jesus, my past life has been one tissue of sins and infidelities; but I will not add another offence, and one of a deeper die than any other, to the sad catalogue. I will not despair or diffide in Thy goodness. I fear Thy dread justice, and with reason, but I rely upon Thy omnipotence and Thy mercy! Behold me, an humble penitent, suppliant at Thy feet. I offer Thee my poor prayers, and any little feeble satisfaction I can make, in union with

all the sighs and merits of Thy ever Adorable Heart, to obtain my own conversion, as well as that of all poor sinners. Heart! refuge of afflicted hearts—strength of the weak and hope of the desolate, send down upon us those graces that will aid us to renounce all earthly satisfactions, and to rejoice in Thee alone, even unto the death of the cross! O Tower of David! what enemy can dare approach Thee? In Thee, O Heart, shall we repose and take our rest. O Mary, Mother of mercy! Mother of fair love and of holy hope! look upon us; and as all good comes to us through Thee, ask for us the love of the Sacred Heart of Jesus, and a lively faith in the real presence of our sweet Lord and Redeemer in the holy Eucharist. O immaculate Heart of Mary! burning with zeal for God's glory, and sorrowing over the crimes and forgetfulness of those so dear to His divine Heart, oh! stem the torrent of iniquity, and soften all rebellious hearts by Thy supplications. Ask for us all the graces and blessings we stand in need of. Pray for the Church Militant, etc., and its pastor N., and for the Church suffering. We call on the Church Triumphant to aid us by prayer. Glorious guardian of the Incarnate Word! worthy spouse of Mary! just and faithful Joseph! thou art omnipotent with the Sacred Hearts of Jesus and Mary: pray for us.

NINTH OFFICE

Patrons—The Prophets, and Blessed Margaret Mary Alacoque.

Zealot—The zealot must warmly espouse the interests of the glory of the Sacred Heart of Jesus.

Practice—He will invoke the “*nine choirs of Angels*”, particularly that of the *Principalities*, to obtain by their intercession that the Heart of Jesus may be known throughout the whole universe, and may attract to His holy love so many idolaters and infidels who know not God, and also a multitude of Christians who refuse to render Him His just homage of faith and adoration. This he will also implore with earnest desire at his visits to the Blessed Sacrament and in holy communion. At each hour of the day he will glorify this Adorable Heart by a devout elevation of his own towards It, and which act of piety he will offer up as a reparation for the faults and negligences of those associates who may have acquitted themselves of these pious offices with less fervour and exactness than they ought.

The zealot, with holy zeal and discretion, will improve all available occasions when he may be able to increase the devotion of the Sacred Heart and the number of Its adorers, insinuating this sweet devotion as well by example as by word. He will recite the hymn of the Sacred Heart, or the *Te Deum*.

His *Practice of virtue* shall be simple and prompt obedience to the will of his superiors. "*Te Deum*".

"Our Lord has incomprehensible treasures of grace in store for the zealous lover of His Sacred Heart, whose name shall be written in indelible characters upon the Divine Heart".
— *Blessed Margaret Mary*.

The Heart of Jesus breathed only the glory of the Eternal Father, and It wishes to have imitators. "*Whoever fails in zeal fails in love*", says St. Augustine.
(Read book i. c. 18, book iii. c. 47, *Imitation*.)

ACTS OF ADORATION BEFORE THE MOST BLESSED SACRAMENT.

PRELIMINARY REFLECTIONS.

"*This is my Beloved Son, in whom I am well pleased*".

I. *Prelude*.—Jesus receives baptism from John on the banks of the Jordan; the heavens open; the Holy Ghost descends upon Him in the shape of a dove; the voice of the Eternal Father is heard, saying: "*This is my beloved Son*", etc.

II. *Prelude*.—Profoundly adore and thank the Blessed Trinity! Ask Jesus to send down the Holy Ghost upon you, that the spirit of Wisdom, Understanding, and Knowledge, may enable you to *know* the Father and the Son, and to love them alone; that you may *know*

yourself, and the vanity of whatever is not God, or referred to Him.

I. *Point.*—The interior Christian lives in a state of perpetual adoration of the Deity. For this end two virtues are especially necessary: viz., a lively Faith, and a profound practical Humility. By *Faith* we repose simply as a child in the arms of our Heavenly Father, or at the feet of our Saviour when the consecrated species lies in the Tabernacle. In God we live and have our being; His eye ever upon us; His holy Church, the Bark of Peter, bearing us in holy confidence over the great ocean of His adorable and infinite Mercy, Goodness, Truth, Power, Wisdom, and Immensity. And, as the gardener carefully tends and watches the little tender plant that at his feet bends with the blast, or is weighed down by the violent rains; so it is with the “*Zealous lover of our souls*”. Jesus our God is ever near us, even when He permits the storms of tribulation to shake and well-nigh destroy us. Let us only, like that *little plant*, bend with the storm in all humility, remain as calm as we can, going through all our duties as well as we can, in silence and in hope; and when the virtue of the cross has fully invigorated and matured us, Jesus will transplant us to His own Eternal Paradise, there to delight His blessed eyes for ever. In that sacred bark in which we now sail on towards Heaven, our true home, Jesus sometimes seems to sleep—there He sits in all His sweetness and sincerity.

Happy the soul who confidently takes her place at His sacred feet during her life-long voyage to Eternity in that Bark, whose helm is obedience; whose mast is purity of intention; whose sails are swelled by the breath of the Holy Spirit, by humble, earnest, and persevering prayer; who reposes on the deck, or rather on the foundation of all excellence, of all true happiness, viz.: *perfect conformity to the will of God*; whose life, light, heat, hope, and joy depend not merely upon the material sun, but is derived from the adorable Heart of the amiable Jesus. She sees His cross on the prow of that mystical bark, and looking upon her Master's heavenly Face, she sees him directing her attention to this sacred pledge of Man's Redemption, and of His own incomprehensible love; at the same time does she hear Him repeat these words of awful import: "*The disciple is not greater than the master. If any man will come after me, let him deny himself and take up his cross daily and follow me*"—Luke, ix. 23.

Colloquy.—O infinite and eternal Being, Who alone *art* all things, and *hast* all things, from Whom I came forth, and to Whom I am again returning as time steals on, I most humbly adore Thee in Heaven and in that sacred Host. O incomprehensible Wonder of love divine! how can I forget Thee for one moment, or cease to adore Thee? how can I feel proud when this great sacrament of *Thy humiliation*

is ever before me? Is it not a fearful thing to see *Thee* here, renewing mystically Thy death, and *my* insensibility is so great that instead of continually offering Thee the sacrifice of *my* life, and of all that *nature* prizes, I can hardly bear a privation, a pain, or a slight mark of contempt? I allow every thought to occupy my mind, and even in "*prayer*", how wanting am I not in holy recollection!

"Have mercy on me, O Lord, according to Thy great mercy"! "*This is my Beloved Son, in whom I am well pleased! Hear ye him*". Luke, iii. 22.

II. *Point*.—Now, my soul, animate your faith, and see behind the veils of the Eucharist your loving Redeemer standing upon the altar in all the dazzling splendour and majesty of His glorified humanity, His heavenly eyes now divinely raised towards the throne of his Eternal Father, pleading for you, and again sweetly smiling on *you* with all the joy and affectionate ardour of a tender parent, a bosom friend, on meeting after even but a short absence; for you are seldom long away. But O what joy to the Heart of Jesus, were you to bring before him a penitent wanderer! Behold again, as some favoured souls have actually done, you *by faith*, His glowing Bosom opened wide, and flames and sparks of light and might and love issuing in volumes from that mysterious abyss; becoming extinct, or rather returning to their centre, where the

hearts they fall on are either dead or insensible, or otherwise unprepared; but kindling into a great fire, as in the case of a Xavier, a Francis of Assisium, a Gertrude, etc., where the hearts before Him are prepared by holy compunction, mortification, and desire. A *lively faith* is more rarely to be found than one might imagine. Infused with the other theological and moral supernatural virtues and the Gifts of the Holy Ghost in baptism, and rendered complete, or at least as perfect as can be in a *faithful soul*, in Confirmation; yet the soul may lose it altogether unless it be increased by frequent *acts*, prayer, meditation, holy aspirations, etc. One of its greatest enemies is dissipation of mind and inconstancy, or frequent omissions or neglect of the duties, practices, etc., that conscience demands. Should you perceive your mind beginning to be impressed with trifles, idle reports, the discussion of the affairs of your neighbour, petty jealousies, and rivalries; or even with what is good and useful, or of duty *inordinately*, then to regain interior recollection and peace, go in spirit at least to the feet of Jesus on the altar, where in *solitude*, (alas, in this respect but too often) He will speak to your heart. Or launch out into the deep by holy detachment, and in the boat with Jesus leave all of earth behind you, and falling down at His feet say: "*Lord, save me, or I shall surely perish*". Then grow in light, and strength, and love, in presence of

His inflamed Heart, renew your resolution to carry his cross and to fight against your dissipation and inconstancy; attach each act and occupation to the *main-mast* of purity of intention, aspiring on high; rest on the deck of holy conformity, and *keep close to Jesus*, humbly, quietly, and confidently; get His sanction and His counsel for your very least movements, at least often say to Him: "Give me ever to enjoy the liberty of the '*Children of God*', who walk ever in His presence. Keep me closely united to Thee, ever annihilated and adoring; and when Thou seemest asleep or heedless of my pains, when Thou wilt not speak to me, when I am myself confused, distracted, deaf, dumb, or blind, O my Life and my All, even then will I strive my best to do what may give Thee pleasure, and should I fail and fall from time to time, I will then renew my hope and rise again, hoping that in the end Thou wilt restore all things, and not suffer thy own loved and loving one to frustrate Thy designs of love in her regard".

III. *Point*.—"Hear ye Him".—To become a *true adorer*, we must be humble like our Lord and Master. Remain, my soul, ever in lowly reverence at His Feet, as a little, weak, tender plant, and at the feet also of others, esteeming them better than yourself; and when Jesus would pass for a sinner at His baptism, how can you wish to pass for *better* than you really are? Love to be unknown

or accounted good-for-nothing. Offer up the humility of Jesus to atone for the pride that infects your very prayers and adorations! Because He conceals His glory and would appear as a sinner, therefore does His Father proclaim His Divine excellence.

Begin and end all your works by some acts, and sincere sentiments of self-contempt. Fear not to appear full of weaknesses, defects, and miseries; then will God help and crown your prayers and labours. The spouses of Jesus especially, in order to please the eyes of their only and loving Lord and treasure, should *love and desire humiliations*, the more closely to resemble Him. Humiliations lower us only in the eyes of men, whilst they render us most dear, and open wide for us a passage into the recesses of the Sacred Heart of Jesus; they gain for us the esteem and approbation of the Eternal Father, who considers the truly humble as the genuine disciples of His beloved Son; and in this does all our glory, all our happiness consist. The angels envy us. Oh! be ashamed, my soul, of your unjust pretensions to esteem, respect, preference, etc., of those petty and ignoble stratagems and intrigues to conceal your weakness and to excuse your faults; to lessen your neighbour, thereby to exalt yourself in the eyes of men. Oh! how can we be filled with sentiments of lowly reverence, of deep and exalted piety; or how conceive just and expansive notions of the

greatness and adorable attributes of God—we who prize and torment ourselves to acquire a passing puff of esteem, a little ease or rest, or anything in short that is less than the supreme God?

Colloquy.—Grant me heavenly fortitude, dearest Lord; unite me to Thyself, though unworthy.—*Leaning on Thee* I will have courage to embrace and sustain humiliations, privations, and sufferings of mind and body, courage to brave human respect, courage to persevere in steadfast, humble prayer, in mortifying imperfect nature, in speedily banishing whatever distracts my mind in converse with Thee, and whatever comes to disturb or disquiet my *interior peace*, that priceless treasure! From Thy *Sacred Heart* infuse into mine Thy own sentiments, that I may *imitate* what I *adore*! and resemble Thee in all things, seeking with Thee to hide and make little of myself, *that the Father may be glorified*; and when my flesh, ennobled by Thy Sacred Incarnation, shall have been purified and chastened by tribulation, mortification, and death with Thee, oh! grant that, like Thee too, it may one day rise in glory, and whenever I have the happiness of receiving Thy Divine risen body as a pledge of my resurrection, may I duly ponder and treasure up these sacred words of Thine, O Life of my soul. “*How can this man, said the Jews, give us his flesh to eat?*” Then Jesus said to them: “Amen, amen, I

say unto you: *except you eat the flesh of the Son of Man* and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood *hath everlasting life*, and I will raise him up at the last day. *He abideth in Me and I in him.* As the living Father hath sent Me and I live by the Father, so, *he that eateth Me, the same also shall live by Me*". *John, c. vi. v. 53 to 58.*

ACTS OF ADORATION,

To be made kneeling and the body partially inclined before the awful majesty of a God, whose infinite sanctity abhors the shadow of negligence or worldly thoughts and cares, in this sacred temple.

"And when Solomon had made an end of his prayer, fire came down from heaven and consumed the holocausts and the victims: and the Majesty of the Lord filled the House; neither could the priests enter into the Temple of the Lord, because the *Majesty of the Lord* filled the Temple of the Lord . . . and the children of Israel saw the *glory of the Lord*, and falling down with their faces to the ground upon the stone pavement, they adored and praised the Lord, because He is good, because His mercy endureth for ever". *Par. c. vii. v. 1 to 3.*

I adore Thee, O Jesus Son of the Living God, who hath come into the world, and whom I most firmly believe to be here really present,

true God and true Man! Would to God it were in my power to be now present in all the churches throughout the universe where Thou art not adored as Thou oughtest to be, and where Thy inflamed love is not repaid with the gratitude worthy of Thy Majesty! I fly at least in spirit to these holy places now prepared to offer on Thy altar there all the love and adorations of *Thy Holy Mother and her holy spouse St. Joseph*, in compensation for the injuries done Thee by the Jews, by heretics and bad Christians, grant me an increase of faith, hope, and charity, and of the gifts of the Holy Ghost, that with all the elect I may worthily join in Thy praises, singing, "Glory, honour, and eternal praise be to our Lord Jesus in heaven, and in the adorable Sacrament of His love". Amen. *100 days' indulgence.*

II. *I adore Thee*, O Jesus, splendour of the Father's glory and brightness of eternal light! Zealous Lover of souls and true Sun that enlightens the Church and inflameth the hearts of Thy servants, and to repair the sloth, tepidity and indifference of so many religious persons, who, though favoured with the aspect of so burning a luminary, remain cold, insensible, and inanimate, I offer up to Thee all the inflamed *desires of the Seraphim. Glory, honour, etc.*

III. *I adore Thee*, O Eternal Wisdom Incarnate, who didst triumph over the world,

the devil, and death; and to repair the gross ignorance which has caused us to offend Thee, I offer to Thee all the knowledge of those most enlightened spirits, "*the Cherubim*". *Glory, etc.*

IV. *I adore Thee*, O most meek and merciful God, and to repair all sins of anger, passion, and revenge, so highly offensive in Thy sight, I offer up to Thee the peace, mildness, and tranquillity of the *thrones*. *Glory, honour, and eternal praise, etc.*

V. *I adore Thee*, O *Sacrament of Love!* and to repair all the interior faults, the thoughts and criminal desires conceived even at the very foot of Thy altars, I offer up to Thee all the pure affections and chaste desires of "*the Dominations*", *etc.* *Glory, honour, etc.*

VI. *I adore Thee*, O Immaculate Lamb! that takest away the sins of the world! and to repair all the irreverences, disrespectful postures, and sins committed through immortification and want of vigilance over the senses during the Holy Mass, I offer up to Thee the profound respect of "*the Choir of Virtues*". *Glory, honour, etc.*

VII. *I adore Thee*, O Source of all Sanctity and Innocence! and to repair the abominations committed by wicked priests, who consecrate and receive Thee in the state of mortal sin! I offer up to Thee the profound adorations and holiness of "*the Powers*". *Glory, honour, etc.*

VIII. *I bow down and adore Thee*, O Sovereign Lord of the Universe, to whom all knees in heaven and on earth should bend, all reverence be paid: and in order to repair the many *blasphemies* against Thy honour, I offer up to thee the praises and homages of "*the Principalities*". *Glory, honour, etc.*

IX. *I adore Thee*, Saviour of the World! to whom all fidelity and glory is due; and to repair the sacrilegious communions and hypocrisy, worldliness, and delusion of so many false consciences, I offer up to Thee the truly fervent and faithful *zeal* of the Archangels and of all who love and adore Thee in Spirit and in Truth. *Glory, honour, etc.*

X. *I adore Thee*, O Infinite Abyss of all that is great and good! whose *delight is to be with the children of men*, and who art Thyself the delight of heaven and earth; and to repair the neglect, indifference, and contempt mankind shows of that amorous invitation, by which Thou callest them to Thy sweet embraces in the Holy Eucharist, I offer up to Thee the ready obedience, content, and happiness of the "*Angels*". *Glory, honour, etc.*

XI.—*I adore Thee*, O never-failing Fountain of Bounty and Goodness! and to repair man's offensive diffidence in Thy tender mercy, I offer up to Thee the steadfast faith, reliance, and confidence of the holy Patriarchs in Thy sacred promises. *Glory, honour, etc.*

XII.—*I adore Thee!* my most sweet and

amiable Jesus ! and with deep humility, gratitude, and love, do praise and revere the sacred mystery of the "*Blessed Eucharist*!" revealed by Thy divine Word, taught by Thy holy Church, and proved by miracles ; and to *repair* the doubts men have had of Thy real presence in the most Adorable Sacrament, I offer up to Thee the due submission shown by the Prophets to the divine oracles, and the faith of the Apostles, etc. *Glory, honour, etc.*

XIII.—*I adore Thee !* most tender and most amiable of Fathers ! and to make reparation for the errors and infidelities of Thy own children, I offer up to Thee the faith and devotion of the Apostles, Evangelists, Confessors, Virgins, and Martyrs. *Glory, honour, etc.*

XIV.—*I adore Thee !* O most loving and vigilant Pastor ! pattern of true charity ! and to make reparation for the desires of revenge entertained against those who, trampling human respect under foot, will not suffer Thy ordinances to be treated with contempt, or Thy holy name to be blasphemed with impunity, I offer up to Thee the patience and prayers of the Martyrs in favour of their persecutors. *Glory, honour, etc.*

XV.—*I adore Thee !* O inexhaustible treasure of the true believer ! and to make reparation for all the robberies committed in Thy churches, I offer up to Thee the rich and bountiful donations of Thy devout Servants. *Glory, honour, etc.*

XVI.—*I adore Thee*, O ever watchful Guardian, Advocate of Thy holy Church; and to repair the negligence of those who have any authority therein, to correct the abuses and irreverences committed against Thee and Thy sacred religion, its ministers, precepts, sanctuaries, etc., I offer up to Thee the careful solicitude and exact attentions of all holy Bishops and Prelates. *Glory, honour, etc.*

XVII.—*I adore Thee*, O God of infinite majesty! Who can never be sufficiently extolled and loved for Thy own sake alone, and Whom we can never adore and reverence as we ought, and to make reparation for all the impious oaths pronounced against Thee, I offer up to Thee all the pious discourses made in Thy honour by the holy Doctors of the Church. *Glory, honour, etc.*

XVIII. *I adore Thee*, O hidden Deity! in Thy mysterious Sacrament of Humility! and to repair all the contests, disputes, punctilios of honour and scandal by which Thou hast been offended, I offer up to Thee the *humility* of Thy holy confessors and of all *Thy true disciples*. *Glory, etc.*

XIX. *I adore Thee!* O Priest for ever—Who maketh intercession for us, and Whose delight it is to offer sacrifice! accept as a reparation for the insults and affronts offered to Thy sacred ministers, Thy holy religious and virgins, Thy own invincible patience, together with the true and fervent zeal of all

good Priests and apostolic Preachers. *Glory, etc.*

XX. *I adore Thee*, O Bread come down from heaven; Bread of angels! and to repair the sins committed against Thy command of abstinence, I offer up to Thee the fasts and abstinences of the holy Anchorets. *Glory, etc.*

XXI. *I adore Thee*, O God of all purity! and to repair all the sins committed against the angelic virtue, I offer up to Thee the modesty and penance of all holy Religious, men and women. *Glory, etc.*

XXII. *I adore Thee*, O amiable spouse of our souls! and to make reparation for the lukewarmness and indifference shown by many, particularly in time of Holy Communion, and at Visits, Benediction, and Processions of the Adorable Sacrament, I offer up to Thee the raptures and ecstasies of *Thy holy and consecrated Virgins*. *Glory, etc.*

XXIII.—*I adore Thee*, most worthy object of the love and affection of men and angels! and to repair the profanations committed in Thy churches by the effusion of so much innocent blood, and by the awful deliberate profanation of which we sometimes hear, of the *Sacred Host!* as also to make some atonement for the indigent and disrespectful manner in which Thou art entertained in some holy temples, I offer to Thee the piety of the the Blessed Saints, and the distress and want of Thy persecuted Servants. *Glory, honour, etc.*

XXIV.—*I adore Thee*, O divine Son of the ever-glorious Virgin! and, to make a general reparation, as far as in my power, for all the indignities Thou hast suffered from men since the institution of this adorable mystery, I have recourse to Thy holy Mother, looking upon her as next to Thee, the most secure Refuge of sinners.

Prayer to the "Refuge of Sinners".

O Queen of Heaven and Earth! Hope of Mankind! who adorest Thy divine Son incessantly, I entreat thee that, since I have the honour to be of the number of thy children, thou wouldst interest thyself in our behalf, and make satisfaction for us and in our name, to our great Eternal Judge, by rendering to Him for us that perfect homage, and all those duties which we ourselves are incapable of performing. "*Glory, honour, and eternal praise and adoration be to Thee, O Jesus, in heaven, and in the adorable sacrament of Thy love!*" Amen.

Aspiration.

"*I adore Thee* every moment of my life, O Heavenly Bread! Great Sacrament! Bread of Life! O Jesus, Mary's Love! I beseech you to bless my soul and life. Jesus, my Saviour, I give you my heart and soul".—(*Two hundred days indulgence*).

“ Eternal Father, I offer you the most precious blood of Jesus, my Saviour, in atonement for my sins, and for the wants of the Church”.
One hundred days indulgence.

“ *If several persons would take, each. one of the above acts to recite daily, nothing would be more agreeable to the amiable and offended Heart of Jesus, or nothing more satisfactory for so many daily offences committed against Him*”. It would be well to read a chapter daily of the fourth book of the Imitation, especially the first, second, third, ninth, eleventh, sixteenth, seventeenth, eighteenth.

Ps. 50. The Psalm “Miserere”.

Miserere me Deus,* secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum;* dele iniquitatem meam.

Amplius lava me ab iniquitate mea;* et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco;* et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci;* ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum;* et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti;* incerta et occulta sapientiæ tuæ, manifestasti mihi.

*Asperges me hyssopo et mundabor;** lavabis me, et super nivem dealbabor.

*Auditui meo dabis gaudium et lætitiā;** et exultabunt ossa humiliata.

*Averte faciem tuam a peccatis meis;** et omnes iniquitates meas dele.

*Cor mundum, crea in me Deus;** et spiritum rectum innova in visceribus meis.

*Ne projicias me a facie tua;** et Spiritum Sanctum tuum ne auferas, a me.

*Redde mihi lætitiā salutaris tui;** et spiritu principali confirma me.

*Docebo iniquas vias tuas;** et impii a te convertentur.

*Libera me de sanguinibus Deus, Deus salutis meæ;** et exultabit lingua mea justitiā tuam.

*Domine labia mea aperies;** et os meum annuntiabit laudem tuam.

*Quoniam, si voluisses sacrificium, dedissem utique;** holocaustis non delectaberis.

*Sacrificium Deo, Spiritus contribulatus;** cor contritum et humiliatum, Deus non despicies.

*Benigne fac, Domine in bona voluntate tua Sion;** ut ædificentur muri Jerusalem.

*Tunc acceptabis sacrificium justitiæ;** oblationes et holocausta; * tunc imponent super altare tuum vitulos. Gloria, etc.

Practices of humility for every day in the week, taken from a little book entitled: "The Knowledge of Ourselves". By Pere Segneri.

SUNDAY.—"Our Nothingness".

In relation to God.

1. Strip yourself of all that can be called good, and lay it at your Creator's feet; be not ashamed to own you have nothing, *as from yourself*, and that what you do possess is all His pure gift. "*Soli Deo honor et gloria*". —To God alone be the honour and glory.

2. Be content to be *nothing*, that God may be everything; think it no small happiness to be incapable of doing good, whilst God is the fountain and source of all that is good.

3. When vain thoughts attack you, call in the Divine assistance to defend His own right, which your ambitious heart would deprive Him of.

4. Deplore your former blindness for having had a good opinion of yourself: "*I was nothing, and knew it not*".

5. Form to yourself a respectful fear of God, as a vile slave in regard to His Sovereign; for St. Thomas makes it appear that this *fear* is the mother of humility.

In relation to Yourself.

1. Shun commanding, and endeavour to beget in yourself a firm belief that you want

both abilities and virtue sufficient to govern others.

2. Upon occurrences of poverty or slights, turn your thoughts homewards, and you will find what both your sins and *you* have merited.

3. Make choice of the meanest and worst things, as much as circumstances will permit, as to dress, diet, lodging, etc., and this upon a real persuasion of your demerits.

4. Be willing to enter into conversation with the poor and ignorant; from them you may learn what you *are*, as what you *ought to have been*.

5. Be content to be despised and put to confusion, and persuade yourself *it is what* you deserve; have no more regard to the praises or dispraises of men than to children's discourse, which is without *design* or connection.

In relation to our Neighbour.

1. A person truly humble refuseth nothing in reason to his neighbour; he is everything to everybody, and mortifieth his own inclinations to embrace those of others.

2. Make your neighbour's misfortunes cordially your own; think them misplaced, as more properly due to you.

3. Be not wanting in point of gratitude for benefits received; acknowledgment is a branch of humility.

4. Be willing to learn from others; affect

not more knowledge than you have; but conceal what you really know.

5. Esteem and thank those who correct you, for it is by their means you come to know yourself!

Prayer.

Lord, teach me to know myself, and as you have shown your *patience* by bearing hitherto with my irregularities, so be pleased now to exert your *power* in remedying them. Amen.

MONDAY—"Necessity of Grace".

In relation to God.

1. Offer up the beginning of every action to God; as knowing it will be of no use in order to salvation without His concurrence.

2. Finish all your actions with thanks to God, and accustom yourself often silently to return thanks for His grace, as the immediate author of all the good you do. Sacrifice to Him with an universal oblation, and every night lay all your spiritual trophies at His feet.

3. Frequently ask pardon for your want of coöperation with those graces and inspirations of which He has been so lavish to you, and you so insensible.

4. Frame several acts of lively faith upon your own insufficiency, or rather upon your

nothing—especially in relation to the operations of His divine grace.

5. Admire with astonishment how so great a God should condescend with so much love and tenderness to bestow his grace upon so vile and ungrateful a wretch as you or I am. Say with Job:—"Lord, what is man, that Thou shouldst magnify him, or that Thou shouldst set *Thy heart upon him?*"

In relation to yourself.

1. Affect not to be singular, but be content with common things and common methods.

2. Submit yourself willingly to such offices as your superiors shall judge convenient.

3. *Apprehend* the loss of God's grace, a punishment your neglect, abuse, and ingratitude have often deserved.

4. Be not concerned for your natural defects; but rejoice in them as a means of keeping you humble.

5. Be assured what praise men give thee is unjust, whether as regards the gifts of nature or of grace.

In relation to your Neighbour.

1. Give place to every one as far as decency will permit, and this sincerely and without affectation.

2. If left to your choice, take the worst, as most suited to your vileness.

3. Despise no man; neither *judge* any neigh-

bour; and let him seem ever so wicked, say within yourself, "Who knows the designs of Providence over him? He may be a saint, but my state is very uncertain".

4. Be not dictatorial, nor pretend to more than the rest of the world.

5. Discover exactly the state of your soul to your director, as the patient to his physician.

TUESDAY.—"Evils from Original Sin".

Humility as regards God.

1. Place your soul in the presence of your God, as a miserable, abandoned wretch in the midst of a vast desert, and contemplate Him casting a propitious eye upon you, and addressing you thus: "*Seeing thee* trampled under the feet of all, and weltering in thy own blood, I say to thee: *Live!* I am moved at the sight of thy miserable condition, and therefore I say unto thee *Live!*"—*Ezek.*, xvi.

2. Own sincerely that it is only the touch of His divine hand that can cure your wounds. "*Heal me*, O Lord, and I shall be healed: save me, and I shall be saved".—*Jer.*, xvii. 14.

3. Be afraid lest the benefits you receive turn to your disadvantage, and increase your punishment; for you may find by experience, that the more you receive the less effort you make, in proportion to the increased weight of your obligations.

4. If you seldom taste the unction of a sen-

sible devotion, blame your own unworthiness, as not having merited such favours.

5 Restore to God all the honour you have formerly deprived Him of, in arrogating to yourself what He alone was the author of.

In relation to yourself.

1. Think yourself unworthy of all you possess, and that the food you eat and the air you breathe are more than you deserve.

2. Neither do anything, nor omit anything out of worldly respect.

3. Covet not to be courted or respected, but on the contrary, dispose yourself to receive reproaches with *content* and *pleasure*; this is the perfection of a heart that is truly humble.

4. Concern not yourself that the world either forgets you or neglects you, and be indifferent to what men call "Friendship", "*as truly dead to self*". For as only those things are loved which appear good, you discover a vanity that men should think you endowed with several good qualities.

5. Reprobate frequently your continual errors and weaknesses; this practice will be a means of making you despicable in your own eyes.

In relation to yourself.

1. Make it your business to draw a veil before other persons' faults, but willingly publish your own, unless justice or charity oblige to the contrary.

2. Never think of revenging yourself upon any one living, but as Christ demands, "*Return good for evil*".

3. Prefer not yourself to the worst of men, at least inwardly, if there is no other way to humble yourself.

4. Always distrust your own notions and designs, and willingly take counsel, and follow it.

5. Do not imitate those who take a pride in being censured; this often springs from a refined pride, and in contemning men's words we despise their persons.

WEDNESDAY.—"Our Personal Sins".
Humility in relation to God.

1. Place yourself with the Publican in the presence of the Almighty; penetrated with confusion, he durst not lift up his eyes to heaven. Say with him: "*O God, be merciful to me, a sinner*".

2. When praised, tremble; knowing how different is the mind of God from the judgments of men.

3. Let it be your daily petition to God that He will never abandon you to your own will and ways.

4. Look upon yourself as some noisome pond, which, on being stirred, infects the adjacent air. Are you not guilty of all the sins you can think of, unless such as you were never

tempted to, or never had the opportunity of committing ?

5. Willingly undergo whatever is painful or mortifying; receive everything in the spirit of penance like a slave; bend your body to the burders so justly laid upon you—“*I will bear the wrath of the Lord, since I have sinned against Him*”.

In relation to Yourself.

1. Be cautious how you speak of yourself; avoid it; but especially take care not to hold yourself up as an example.

2. Be not noisy or loud in conversation; a modest, soft tone has always been the practice of the saints.

3. Shun the society of those who are accustomed to praise you; praises foment pride.

4. Work yourself up to a kind of pious hatred and contempt of yourself. Who can know you thoroughly, and not despise you?

5. Reflect upon the multitude of sins God's pure mercy daily protects you from, and the debt of gratitude you owe him on that account.

In relation to your Neighbor.

1. Avoid contention: give your opinion modestly, and look upon the conquest of *yourself*, your passions, as the greatest of victories.

2. Give not way to envious or jealous thoughts, which spring from pride, and only serve to foment aversions and to increase their natural malignity.

3. If any one be tedious or troublesome to you in conversation, be not displeased. Does not God bear with many more faults and imperfections in you?

4. In yielding to another in the way of argument, break not off as if it were not worth while to contend any longer; such kinds of submission savour much of pride.

5. If you are considered by men a person of virtue or merit, inwardly resign all such titles into *the hands of your Creator*.

THURSDAY.—“Hell”.

1. Be grateful, and return continual thanks to God, that He has not delivered you into the eternal flames of hell, which have been a long time your due; and at the same time forget not that your relapse into sin may have rendered you unworthy of the same favour again.

2. If you are injured, sit down content with it; trace your sufferings to their source, and you will find that God only makes use of such and such persons to humble you, and thus make you humble. “*It is by the Lord’s appointment that Semei loads me with injuries*”, says the *Royal Prophet*.

3. Often say, “What would become of me were the Lord to withdraw His graces from me?”

4. Persuade yourself that you are perfectly odious in the eye of the Almighty by your

pride. "Every arrogant man is an abomination to the Lord".—(*Prov.* xvi. 5.) Let it be a motive for humbling yourself, that you know not how to be humble.

5. Often think how great will be your confusion on the Last Day, when your *eyes being opened*, you will appear *nothing*! you, who thought yourself so considerable in the world.

In relation to Yourself.

1. The rigorous justice God executed upon the devil must be a strong motive with you to fly pride and seek humility. He sinned but once, and had not opportunity for repentance, whilst your sins are countless, and as numerous in your regard have been God's acts of *patience and mercy*!

2. Is it not a crying shame that whilst you will hardly pardon a slight negligence in those over whom you have some little authority, or from others, you yourself are so careless, so deficient in earnestness and punctuality in the service of your God?

3. Be willingly employed in mean offices. "*Humility is procured by humiliations*", says St. Bernard; "*as peace is the fruit of patience*".

4. Be content to learn from others, and express a willingness to be informed.

5. Be exact in complying with the penance enjoined at confession, and let it be performed with the firm purpose of amendment, and that

spirit of humility by which a convicted criminal sues for his pardon.

In relation to your Neighbour.

1. To your own poor performances, which you may look upon as false money mixed with current coin, unite the prayers, merits, and satisfaction of all the faithful.

2. In correcting those under your charge, first humble yourself; acknowledge how unfit you are to correct others, who often requires reproof yourself.

3. In obeying the orders of a superior, let an entire and inward submission animate the outward performance of your duty.

4. Never compare yourself to others unless by way of humiliation; contemplate *God* in your neighbour, and in yourself only consider your wretched self, and what you have from yourself.

5. Be not displeased to be reprehended without cause, and consider, though you may be innocent in this particular, yet, on account of other things, you deserve much worse treatment.

FRIDAY.—“Our good actions are defective”.

In relation to God.

1. Cast yourself at the feet of your Creator as a prodigal child, not only unworthy to be entertained as a son of the family, but even as

a domestic, have despised and squandered the rich patrimony of God's graces.

2. Look on yourself as a leper, full of ulcers, and say: "*Lord, if thou wilt, Thou canst make me clean*".

3. Acknowledge yourself unworthy of the protection of His divine Providence, of His divine inspirations, and of all the methods He has daily made use of to call you unto Him; which you have not only frustrated, but notoriously despised.

4. Make restitution as far as depends on you of what men blinded by their pride rob Him of, and be not ashamed to ascribe unto Him all the glory of your good works. "*Thou hast wrought, O Lord, all our good works*".—*Isaias, xx. 12.*

5. When your affairs appear intricate and difficult, be assured that the more incapable you are in your own eyes, the more God will be disposed to assist you. "*He calls those things which are not as if they were*".

In relation to yourself.

1. If you chance to be praised, look not upon yourself as meriting what is said of you, for, without God's immediate assistance (so St. Catherine of Genoa informs us), we have no more share in good actions than the devils themselves.

2. Make use of your falls as a means of becoming acquainted with your deplorable weak-

ness and proneness to commit sin; a malefactor caught in the past, for the future is watched very narrowly.

3. If obedience oblige you to accept of your preferment, acknowledge your unfitness both in that and in all other respects.

4. Never fix your thoughts upon God's gifts without considering the circumstance of your misery and unworthiness. The finest painting is laid upon coarse canvas.

5. Let it be a rule never to excuse yourself, it has always something of pride in it; unless the honour of God or of His most holy religion imperiously call upon you to defend, though reluctant, your injured character.

In relation to your Neighbour.

1. Upon occasion of falling out with your neighbour, endeavour to prevent him with overtures for a reconciliation.

2. Be of a submissive temper, and rather desire to do the will of another than your own.

3. Expect not to have the favour returned which you show to others; but be persuaded you have only done your duty, as the servant of all.

4. Pretend not to anything of singularity or advantage in things which ought to be equal.

5. When you say anything in order to humble yourself, be willing that the world

should give credit to you, lest your humility prove hypocrisy. "There is one that humbleth himself wickedly, and his interior *is full of decay*."—(*Eccles.*, xix. 28).

SATURDAY—"Our insignificance in comparison with the Saints, the Angels, and with God".

In relation to God.

1. Have a value for nothing but God, or of that which has reference to God: creatures of themselves merit not your affection; for what is not *Eternal*, is nothing!

2. Look upon the gifts God has bestowed on you as not belonging to you; the richer you are in possessing them, the poorer you are in yourself, and will you appear, if deprived of them. A borrowed dress ought rather to occasion confusion than vanity.

3. Conceive a kind of hatred against yourself when you find no inclination to do the Will of God. "*Shall not my soul be subject to God?*"

4. Always finish a good action with thanks and gratitude, as the poor do for alms bestowed upon their indigency.

5. Be astonished at your own conduct; seeing the greatest saints annihilate themselves, whilst you swell with pride in the presence of your Creator. O Stupidity! O Nothing! said

a certain Saint, that knows not itself, its own ignorance and blindness. What have you to be proud of ?

In relation to yourself.

1. Affect to be rather a *hearer* than a *talker* ! a friend and admirer of silence ! Thomas a Kempis, we are told, used to call "silence" his friend : "labour" his companion: and "prayer" his auxiliary.

2. When persons praise you, think within yourself how contemptible you would appear if the world was made aware of your sins, littlenesses, and imperfections. "*All that glorified you despised you, seeing your ignominy*".—*Lamen*, i. 8.

3. Never exaggerate your sufferings ; this draws esteem and shows pride, whilst you try to excite sympathy and compassion.

4. Tremble to hear your virtues cried up ; this is a dangerous temptation to vanity, which will easily surprise you.

5. Be ashamed of the imperfections and passions which every moment discover themselves *afresh* in you. Mountains that cast forth fire do sometimes cease, but your conscience has no rest !

In relation to your Neighbour.

1. Always think yourself in fault when reprehended, for otherwise it will be of little avail to be silent with the *tongue*, and to *murmur with the heart*.

2. Speak well of every human being: Humility esteems others *better than oneself*.

3. Restrain the itching you find in yourself to think ill of your neighbour; a *straw* is easily seen in another person's eye, when a beam can scarcely be discovered in your own.

4. Upon a manifest slip of your neighbour, remember it is owing purely to God's grace that you are not subject to the same misfortune; a vine would creep upon the ground if it did not support and raise itself by the assistance of the palm-tree or elm.

5. When you hear others corrected, abate the inward pleasure you take in seeing them *humbled*: *pride* would build itself up in you on their ruin.

AN ACT TO BEGIN EACH DAY.

By Renouncing Vanity.

O God of infinite sanctity! tremendous in Thy glory and majesty! yet jealous of the hearts of Thy creatures! behold, I offer Thee my poor heart in union with the Adorable Heart of Thy Divine Son. Preserve it from the contagion of pride and self-love. Let it overflow at the commencement of each action with a pure and ardent desire of pleasing Thee, and Thee alone! *Detach* it from all transitory things. Let every thing, considered merely in itself, be *indifferent* to it, and only please when it becomes an instrument to accomplish

Thy divine will; let nothing sadden or disquiet it, but thy displeasure or the fear of it.

Take now, sweet Lord and Master, full and entire possession of my heart and of every thought, word, and action of this day. May they be united to those of Jesus in Heaven and in the Sacrament of His Love; make my heart meek, humble, and one with His.

ACT OF HOMAGE

TO THE ADORABLE HEART OF JESUS.

To be recited daily by the Associates, if preferred to the prayers prescribed for each of the practices.

Adorable Heart of Jesus ! my peace and my reconciliation with the Eternal Father ! deign to apply to our souls the price of that precious Blood by which we have been redeemed. O my Divine Mediator ! into Thy gracious Hands do I now commend all that I am, together with all that I am permitted to hope for, both in time and eternity. To Thy Omnipotence, Thy Wisdom, and Thy Love, do I also consign all the interests of Thy Glory ! Penetrated with sorrow on beholding Thy outraged Honour and Love, I ardently desire by every means within my power to repair so grievous a crime, and if possible to increase the Glory of Thy Name more than the contempt of mankind has dishonoured it. But, alas ! *one heart* is all that

I have to offer Thee; and how sad too is the conviction, that with all its *good-will*, even this very heart is an ungrateful and an unfeeling one. Oh! would to God it were the voice of truth, and not any delusion of vanity or self love, that prompts me to form the resolution I now present to Thee, viz., that my entire life and being shall henceforth be one perpetual act of *reparation* to Thy offended Majesty. Placing all my confidence in Thee alone, my God, and not in myself, or in any creature, I offer Thee this sacrifice of my whole being, from the depths of a sincerely contrite and humble heart. By Thy infinite merits, O my Jesus! deign to supply what is wanting on my part, and do not reject my poor offering. Accept this homage that I present to Thee, and from this poor heart be pleased to receive the *reparation of honour* which I now make to Thy Adorable Heart in the Holy Eucharist, for all the insults it receives from infidels, heretics, and tepid Christians, in that wonderful mystery of love. Ah! why have I not the united hearts of all men at my disposal, that I might present them with my own, as a holocaust of tender, generous, penitent, humble, faithful, and grateful love? In order to supply for the ingratitude and forgetfulness of sinners, I unite myself to that multitude of holy souls who now adore, and in ages to come will continue to adore, Thee in spirit and in truth upon Thy lowly altars. It is my earnest desire

and intention by their means to perpetuate and eternise in a manner, this tribute of my homage and my love, and to repeat without ceasing the sentiments of our hearts in the words of the following

Prayer.

We salute and praise Thee, O most pure and holy Heart! Heart truly admirable and incomprehensible in Thy virtues, Thy infinite perfections! Hail to Thee, O Heart of Jesus! burning with love of thy Father and of us! we adore Thee, we praise Thee, we glorify Thee, we give Thee thanks for all thy benefits. We love Thee with our whole heart, our whole soul, and with all our strength; we offer Thee our heart, we give it up to Thee; we consecrate it to Thee, we immolate it to Thy good pleasure and glory. Oh! deign to accept of it, and to make it Thy own without reserve; purify it, enlighten it, sanctify it, fortify and comfort it; make it *one* with Thine; live in it and reign in it, now and for evermore. Amen.

O vere adorator et immense Dei amator miserere nobis.

END OF THE OFFICES OF THE SACRED HEART.

**ADDITIONAL PRAYERS, ETC.,
IN HONOUR OF THE MOST SACRED HEART OF
JESUS.**

*Litanies of the Sacred Heart for every day
in the week.*

MONDAY.

Lord, have mercy on us.
 Christ, etc.
 God the Father Omnipotent,
 God the Son, Redeemer of mankind,
 God the Holy Ghost, source of all Holiness,
 Most Holy and Adorable Trinity, in one
 God,
 Heart of Jesus,
 Heart of Jesus, formed in the womb of a
 Virgin Mother,
 Heart of Jesus, hypostatically united to
 the Son of God,
 Heart of Jesus, Sanctuary of the Divinity
 and Tabernacle of the Blessed
 Trinity,
 Heart of Jesus, Temple of Sanctity and
 Source of all Graces,
 Heart of Jesus, Model of Humility and
 Meekness,
 Heart of Jesus, Source of True Contrition,
 Heart of Jesus, inexhaustible Treasury of
 Wisdom, Goodness, and Mercy,

Have mercy on us.

Heart of Jesus, Abyss of all Virtues,
 Heart of Jesus, the House of God and
 the Gate of Heaven,
 Heart of Jesus, from whose plenitude we
 have all been enriched,
 Heart of Jesus, our peace and reconcilia-
 tion,
 Heart of Jesus, overwhelmed with terri-
 ble anguish in Gethsemani,
 Heart of Jesus, weakened by loss of blood,
 which the violence of grief forced
 Thee to sweat,
 Heart of Jesus, saturated with reproaches
 and broken by our sins and ingrati-
 tude,
 Heart of Jesus, obedient even unto the
 death of the cross,
 Heart of Jesus, refuge of penitent sinners,
 and perseverance of the just,
 Heart of Jesus, comfort of the afflicted,
 Heart of Jesus, support of souls under
 temptation, and terror of the demons,
 Heart of Jesus, sanctification of hearts,
 the home of interior souls,
 Heart of Jesus, hope of the dying, joy of
 the blessed, and delight of all the
 elect,
 Heart of Jesus, centre and king of
 hearts,

Lamb of God, etc., etc.

V. Sacred Heart of Jesus, have, etc.

R. That we may worthily love Thee with our whole heart.

Let us Pray.

O Great God! what an excess of love was it not in Thee to have inclined the Amiable Heart of Jesus, Thy beloved and only Son, so favourably in our regard. Grant, O Heavenly Father, that we may so worthily love and honour this Blessed Heart here on earth, as to merit the happiness of being loved by Thee and by this Adorable Heart in heaven. Who liveth and reigneth, one God in three persons, world without end. Amen.

LITANY FOR TUESDAY.

THE SACRED HEART OF JESUS CONVERSING
WITH MEN.

Lord, have mercy on us.

Christ have, etc.

God the Father Omnipotent,

God the Son, Redeemer of mankind,

God the Holy Ghost, sanctifier of souls,

Holy, adorable, and undivided Trinity,

Heart of Jesus, conversing amongst men,

Heart of Jesus, subject to Mary and
Joseph,

Heart of Jesus, governed by the Holy
Ghost,

Heart of Jesus, sent to us by the Father,

Have mercy on us.

Heart of Jesus, full of wisdom, grace,
and truth,

Heart of Jesus, invincible fortress,

Heart of Jesus, inflamed with zeal for the
glory of God,

Heart of Jesus, confounding hypocrisy,

Heart of Jesus, working miracles,

Heart of Jesus, infinite patience,

Heart of Jesus, asylum of the unfortunate,

Heart of Jesus, kind and compassionate
towards poor sinners,

Heart of Jesus, true comfort of the
afflicted,

Heart of Jesus, immense and incompre-
hensible abyss of charity,

Heart of Jesus, whose predominant in-
clination is to pardon and to spare,

Heart of Jesus, patient with Thy enemies,

Heart of Jesus, faithful to Thy friends,

Heart of Jesus, generous to those who
love the,

Heart of Jesus, conversing with simple
hearts,

Heart of Jesus, model of meekness and
humility,

Heart of Jesus, treasury of all virtues,
Lamb of God, etc.

Have mercy on us, and deliver us from all
sin.

Lamb of God, etc.

Have mercy on us, and deliver us from
spiritual blindness and hardness of heart.

Lamb of God, etc.

Have mercy on us, and deliver us from eternal death.

Christ Jesus, hear us.

Christ Jesus, graciously hear us.

V. *Learn of me, who am meek and humble of heart.*

R. *And you shall find rest to your souls.*

Let us Pray.

Adorable Jesus! Who whilst living on earth didst converse with men with a humility and sweetness capable of softening the hardest hearts and of winning their tenderest love; impress upon our hearts, we beseech Thee, those two charming virtues, to the practice of which thou dost invite us; that after Thy divine example, by conversing with our brethren in all humility and gentleness, we may ever enjoy that peace which is promised to the humble. Who liveth, etc. Amen.

LITANY FOR WEDNESDAY.

“THE SOLITARY HEART OF JESUS”.

Lord, have mercy, etc.

Heavenly Father, Omnipotent God,
Son of God, Redeemer of Mankind,
Spirit of God, Source of all holiness,
Holy and Adorable Trinity, one God,
Solitary Heart of Jesus,

} Have, etc.

Heart of Jesus, enclosed within Mary's
 womb,
Heart of Jesus, reposing in the Father's
 bosom,
Heart of Jesus, Lover of Solitude,
Heart of Jesus, sweet charm of retire-
 ment,
Heart of Jesus, special Providence of
 Thy flock,
Heart of Jesus, separated from the
 world,
Heart of Jesus, spending entire nights in
 prayer,
Heart of Jesus, wrapt in contemplation,
Heart of Jesus, true adorer of the Father
 in spirit and in truth,
Heart of Jesus, vanquisher of demons,
Heart of Jesus, inflamed with love,
Heart of Jesus, mystical cell,
Heart of Jesus, desire of the solitary
 heart,
Heart of Jesus, speaking heart to heart
 to the soul in solitude,
Heart of Jesus, rendering fruitful the
 solitary heart,
Heart of Jesus, revealing thy secrets to
 the solitary heart,
Heart of Jesus, strength of the solitary
 heart,
Heart of Jesus, secure asylum of the
 solitary heart,

Have mercy on us.

<i>Heart of Jesus</i> , sweet refreshment of the solitary heart,	} <i>Have, etc.</i>
<i>Heart of Jesus</i> , united to the solitary heart,	
<i>Heart of Jesus</i> , reigning supreme in the solitary heart,	
<i>Lamb of God</i> , etc.,	
Spare us, and deliver us from all sin.	
<i>Lamb of God</i> , etc.,	
Graciously hear us and deliver us from an obdurate heart.	
<i>Lamb of God</i> ,	
Have mercy on us, and deliver us from final impenitence.	

V. I will lead her into solitude,

R. And there will I speak to her heart.

Let us pray.

Adorable Saviour, who lovest solitude, inspire our hearts with the same love, that, sequestered from the noise and dissipation of the world, they may hear thy sweet and gentle voice amidst the silence of creatures, and may answer thee in their own simple language of praise and love. Who liveth and reigneth, etc. Amen.

LITANY FOR THURSDAY.

“THE EUCCHARISTIC HEART OF JESUS”.

Lord, have mercy on us, etc.

God the Father omnipotent, have mercy on us.

God the Son, Redeemer of man,
 God the Holy Ghost, sanctifier of souls,
 Holy and adorable Trinity,
Heart of Jesus, annihilated in the Ado-
 rable Sacrament of the Altar.
Heart of Jesus, inseparably united with
 the holy Heart of Mary,
Heart of Jesus, sun of the Church,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, good Shepherd, who
 giveth thyself *to* and *for* us,
Heart of Jesus, created anew by the
 mysterious words of consecration,
Heart of Jesus, holy Host,
Heart of Jesus, bond of charity,
Heart of Jesus, seal of our hearts,
Heart of Jesus, most pure reflection of
 holy souls,
Heart of Jesus, banquet the most ado-
 rable, the most admirable, the most
 excellent and desirable,
Heart of Jesus, the spring and source of
 spiritual sweetness,
Heart of Jesus, the hidden manna,
Heart of Jesus, fountain of eternal and
 living waters,
Heart of Jesus, epitome of the wonders
 of God,
Heart of Jesus, devouring furnace of
 love, source of light, of joy, of de-
 votion, of peace, and of all graces,

Have mercy on us.

Heart of Jesus, our refuge and viaticum at the hour of death, have mercy on us.

Heart of Jesus, our home and true rest, have mercy on us.

Lamb of God, etc.,

Spare us, O Lord, and deliver us from every stain of sin.

Lamb of God, etc.,

Graciously hear us, O Lord, and deliver us from obduracy of heart.

Lamb of God, etc.,

Have mercy on us, O Lord, and deliver us from eternal death.

V. The Heart of Jesus takes its delight

R. Amongst the children of men.

Let us pray.

O Jesus, who lovest us so tenderly, and who, in order to gain our hearts and render them conformable to Thine, dost give us Thyself without reserve in the Holy Communion, grant that through the excess of Thy charity, we may receive thy adorable Heart with such eminent dispositions in this most Divine sacrament, as to merit the happiness of returning to Thee love for love and heart for heart, each time we approach the holy table. Who liveth and reigneth, etc. Amen.

LITANY FOR FRIDAY.

"THE SUFFERING HEART OF JESUS".

Lord, have mercy on us, etc.
 God the Father, omnipotent,
 God the Son, Redeemer of mankind,
 God the Holy Ghost, sanctifier of souls,
 Holy Trinity, one God,
Heart of Jesus, suffering,
Heart of Jesus, condoling with the sor-
 rows of Mary,
Heart of Jesus, burning with the love
 of the cross,
Heart of Jesus, nourished by the bitter
 bread of tribulation,
Heart of Jesus, source of contrition,
Heart of Jesus, victim of fear in the
 garden of Gethesemani,
Heart of Jesus, sorrowful unto death,
Heart of Jesus, betrayed by Judas and
 afflicted by the weakness and incon-
 stancy of the other apostles,
Heart of Jesus, consoled by an angel,
Heart of Jesus, in an agony of grief,
Heart of Jesus, submissive to the orders
 of the Eternal Father,
Heart of Jesus, bound for love of us,
Heart of Jesus, suffering all sorts of in-
 justice,
Heart of Jesus, abandoned to most cruel
 enemies,
Heart of Jesus, torn with whips,

Have mercy on us.

<p><i>Heart of Jesus</i>, ulcerated by the thorny crown, <i>Heart of Jesus</i>, pierced by the nails, <i>Heart of Jesus</i>, saturated with all kinds of ignominy, <i>Heart of Jesus</i>, only real source of consolation in our sorrows, <i>Heart of Jesus</i>, concentration of every pain and sorrow, Lamb of God, etc., Spare us, O Lord, and deliver us from every sin.</p>	}	<p><i>Have mercy on us.</i></p>
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Lamb of God, etc.,
 Graciously hear us and deliver us from obduracy of heart.

Lamb of God, etc.,
 Have mercy on us, and deliver us from eternal death.

V. If we suffer and die here with Christ,

R. We shall rise with him in glory here after.

Let us pray.

Adorable Saviour! whose Sacred Heart, overwhelmed with anguish, didst bitterly bewail and sigh over the criminal sins of the majority of mankind; grant, we earnestly implore, by the infinite merits of Thy Sacred Passion, that our hearts being assimilated to Thine, we may hold in contempt and abhorrence the allurements of the world and the flesh, in order to suffer with Thee; and may we so labour and suffer in Thy sweet service as

to merit on one day a larger share in that glory which Thou hast purchased for us at so dear a price, who, together with the Father and the Holy Ghost, liveth and reigneth, one God for ever and ever. Amen.

LITANY FOR SATURDAY.

"THE DYING HEART OF JESUS".

Lord, have mercy on us, etc.
 God the Father Omnipotent,
 God the Son, our loving Redeemer,
 God the Holy Ghost, our Paraclete,
 Thrice Holy and Adorable Trinity, one
 God,

Heart of Jesus, dying,

*Heart of Jesus, smitten with grief when
 the eyes of that desolate Mother
 met those of her mangled and dying
 Son,*

*Heart of Jesus, obedient unto the death
 of the cross,*

*Heart of Jesus, victim of atonement
 freely offered for our sins,*

*Heart of Jesus, giving birth to the chil-
 dren of thy Father's Will upon the
 cross,*

*Heart of Jesus, wounded on the altar of
 the Cross,*

*Heart of Jesus, speaking to us by all
 Thy Wounds,*

Have mercy on us.

Heart of Jesus, pleading for us with the
 voice of Thy Precious Blood,
Heart of Jesus, disarming the divine
 justice, and praying for thy enemies,
Heart of Jesus, tormented with an insa-
 tiable thirst for man's salvation,
Heart of Jesus, shedding the very last
 drop of Thy Sacred Blood for us,
Heart of Jesus, sighing out Thy last
 breath in excruciating agony and
 desolation for love of us,
Heart of Jesus, consummating the work
 of our redemption,
Heart of Jesus, reconciling earth with
 heaven,
Heart of Jesus, special inheritance of
 crucified souls,
Heart of Jesus, hope of the dying,
Heart of Jesus, throne of mercy,
 Lamb of God, etc.

Have mercy on us.

V. May we breathe forth our souls for love
 of Thee, O Loving Heart !

R. Who with great love didst expire on the
 ignominious cross for our sake.

Let us Pray.

Sovereign Redeemer of man, whose Blessed
 Heart raised up on the Altar of the Cross,
 and all inflamed and consumed with the sacred
 fire of Thy love for us unworthy and ungrate-
 ful creatures, vouchsafedst to die for each
 one of us individually; send down thy Holy

Spirit upon us, we beseech Thee, that our hearts being inflamed with the fire of the same Divine Charity, may be so happy as to *desire* and aspire after Thee alone during our lives, and to give Thee their last sighs and affections at the moment of death. Amen.

LITANY FOR SUNDAY.

“THE RESUSCITATED HEART OF JESUS”.

Lord, have mercy on us, etc.

God the Father Omnipotent,

God the Son, our Redeemer,

God, the Holy Ghost, our Comforter and
Sanctification,

Holy Trinity, One God,

Heart of Jesus, resuscitated,

Heart of Jesus, the honour and joy of
Mary,

Heart of Jesus, splendour of the Father,

Heart of Jesus, glorious and triumphant,

Heart of Jesus, elevated above all hearts,

Heart of Jesus, glory of the Holy Trinity,

Heart of Jesus, enthroned on the right
hand of the Father,

Heart of Jesus, refulgent with beauty
and eternal light,

Heart of Jesus, the one chosen friend
amongst thousands,

Heart of Jesus, calling back from their
wanderings the straying sheep,

Have mercy on us.

Heart of Jesus, cherishing Thy Apostles,
Heart of Jesus, wounding pure souls
 with love,
Heart of Jesus, visiting the souls that
 love Thee,
Heart of Jesus, revealing Thy secrets to
 simple hearts,
Heart of Jesus, purifying the Angels,
Heart of Jesus, sanctifying the Arch-
 angels,
Heart of Jesus, confirming the Thrones,
 ruling the Denominations, and reign-
 ing over the Principalities,
Heart of Jesus, commanding the Powers,
 imparting strength to the heavenly
 Virtues, light to the Cherubim, and
 ardour to the Seraphim,
Heart of Jesus, adored by the celestial
 spirits,
Heart of Jesus, the reward and crown of
 all the saints,
Lamb of God, etc.

Have mercy on us.

V. Thou art the God of *my heart*.

R. And my portion *for ever*.

Let us Pray.

Glorious Redeemer! Thou who art the glory and centre of all hearts, and whose own Divine lips have declared, that when elevated upon Thy Cross Thou wouldst draw all things to Thyself, grant, we beseech Thee, that our hearts being cleansed from the least deliberate

sin, and purified from their manifold defects and imperfections by the fire of Thy holy love, may be drawn close to Thee by the sacred bonds of pure love to be wholly transformed into Thee, and to dwell confidently in Thee, their only true joy and repose, for time and Eternity. Amen.

PRAYER

To the Agonizing Heart of Jesus for the 80,000 who are supposed to die to-day.

Most Merciful Jesus, tender lover of souls, I implore by the agony of Thy Sacred Heart and by the sorrows of Thy Immaculate Mother, *to cleanse in Thy Blood* all sinners now in their last agony, and all who are this day to die.

Imitation of the Sacred Heart of Jesus.

Imitation is the essential character of *real* devotion. Prayers, Meditations, Spiritual Lectures, Acts of Piety, etc., all should have for their principal object the following *fruit*: "To know God the Father and His Son Jesus Christ, whom He has sent, more perfectly; *knowing* Him better, to *love* Him more ardently, and having the mind thus enlightened, and the heart thus inflamed, to follow him more closely and more easily". The only sure mark of predestination is this *imitation*, this *resemblance* of the Christian's heart to the Blessed Heart of Jesus; and the more closely and solidly a soul

is attached to Jesus, the greater pains will she take, the more heroic will be her generosity and fidelity in striving to become *one with Him, another Jesus Christ*. The only book she studies is the "*Heart of Jesus*". There she learns to *love* what Jesus loves; to *hate* what Jesus hates; to *esteem* what Jesus esteems; to *despise* what Jesus despises. In every action of this faithful disciple of the Heart of Jesus, we see an air of recollection, of modesty, of simple, ardent, nay, almost enthusiastic piety, and forgetfulness of self, which cannot fail both to charm and edify. What sweetness and gentleness of manner! What patience under contradictions and censure! What kindness, prudence, and forbearance with the faults of others! Oh! surely, there is no virtue so omnipotent in its influence over the heart of man, as that which is the *characteristic virtue* of the Sacred Heart of Jesus, and truly did that dear Master, Model, Friend, and Redeemer say: "*Blessed are the meek, for they shall possess the land*". And that Heart never free from suffering, will impart a desire, a readiness to conform to, and even to embrace, what nature naturally abhors. The Heart of Jesus loved the *Cross*. His faithful disciple, then, will not fail to consider it an honour to resemble Him, and is always eminent in a spirit of *mortification*, penance, and love of the *Cross*, which the Heart of Jesus embraced with a love of preference.

Thus it is, that Devotion to the Sacred Heart of Jesus is a sure way to the attainment of sanctity, by the practice of Adoration, Invocation, and Imitation.

PRAYER

To obtain the Virtues of the Sacred Heart.

Adorable Heart of Jesus! Master-piece of the Holy Ghost, and beloved object of the Heavenly Father's complacency, give me a heart *like unto Thine!* give me an *humble* heart that will love the "*Hidden Life*", even when Thy Providence may place me in the midst of worldly advantages and applause—a *meek* and tranquil heart in the midst of contrarieties; a heart *quick to pardon* the most insulting and cruel outrages—a *patient* heart, constant, courageous, and calm under the most painful trials and vicissitudes—a *detached* heart, totally separated from whatever passes away with time, using creatures only, as given me by Providence, to lead me to my *Creator* and last end, and not appropriating as personal property, any of the gifts I have received, whether of nature or of grace—a *chaste* heart, holding in abhorrence all sensual enjoyments—an *obedient* heart, humbly submissive to all, and having no other will than the will of God—a heart ever in *peace*, loving prayer, its most ordinary and most pleasing occupation—a heart whose only joy is to see God known, served,

loved, and glorified—whose only grief is to see God offended, and men so totally forgetful of the bitter anguish with which their sins overwhelmed His amiable Heart. In fine, give me a heart, O my Jesus! having no aversion but for sin, and no desire but for the greater glory of God and the salvation of souls. Amen.

The Associates of the Sacred Heart are invited to meet frequently in spirit in the adorable Heart, and to offer up fervent ejaculatory prayers. They are particularly recommended to say each day, at 9 o'clock in the morning, and at 4 o'clock in the evening, the following ejaculation, to which Pius VI. attached an indulgence.

“O Divine Heart of my Jesus! I love Thee, I invoke Thee, with all my associates, for each moment of our lives, and especially for the hour of death. Amen”.

ASPIRATIONS

In honour of the Sacred Heart of Jesus.

Heart of Jesus, *save me.*

Heart of Jesus, *perfect me.*

Heart of Jesus, *answer for me.*

Heart of Jesus, *atone for me.*

Desires and inclinations of the Heart of Jesus, *rule me,*

Contempt, so loved by the Heart of Jesus, *attract me,*

Solicitude of the Heart of Jesus, preserve me.

Flames of the Heart of Jesus, consume me.

Patience of the Heart of Jesus, support me.

Poverty of the Heart of Jesus, detach me.

Sufferings of the Heart of Jesus, soften me.

Annihilations of the Heart of Jesus, make me humble.

Silence of the Heart of Jesus, speak to me.

Heart of my Father, govern me.

Heart of my King! crown me.

Heart of my Judge! pardon me.

Heart of my Advocate! plead for me.

Heart of my Master! teach me.

Heart of my Shepherd! nourish me.

Heart of my Friend! soothe me.

Heart of my Physician! heal me.

Heart wounded for my love! receive me.

Heart retreat of afflicted souls! console me.

Providence of the Heart of Jesus! watch over me.

Attractions of the Heart of Jesus! win me.

Sanctity of the Heart of Jesus! impress Thyself upon me.

Immensity of the Heart of Jesus! fill and encompass me.

Immutability of the Heart of Jesus! confirm me.

Riches of the Heart of Jesus! replenish me.

Obedience of the Heart of Jesus! subject me.

Purity of the Heart of Jesus! consecrate me.

Graces of the Heart of Jesus! inundate me.

O Heart! too late have I loved Thee !Oh, make me ever love Thee more and more ! Amen.

DEVOTION

To the Eucharistic Heart of Jesus.

Heavenly Father! Thou who hast accepted the sufferings and merits of the Adorable Heart of Jesus in the Holy Eucharist, in satisfaction for our sins, and hast bestowed it upon us as a sacred pledge of our full pardon, have mercy and compassion on us, we beseech Thee !

**Eucharistic Heart of Jesus,
Heart, so solitary in the Eucharist,
Heart, so humbled in the Eucharist,
Heart, so abandoned in the Eucharist,
Heart, so desolate in the Eucharist,
Heart, so forgotten in the Eucharist,
Heart, so despised in the Eucharist,
Heart, so outraged in the Eucharist,
Heart, so ignored by men in the Eucharist,**

Heart, so ardently loving our hearts in the Eucharist,

Heart, a suppliant for our love in the Eucharist,

Heart, so patient in waiting for us in the Eucharist,

Have mercy on us.

Heart, so anxious to listen to us in the <i>Eucharist,</i>	} <i>Have mercy on us.</i>
Heart, so happy to be asked for favours in the <i>Eucharist,</i>	
Heart so grateful for our poor homages in the <i>Eucharist,</i>	
Heart, perennial source of every grace in the <i>Eucharist,</i>	
Heart, so silent, yet gladly communing with souls in the <i>Eucharist,</i>	
Heart, sweet Home and Asylum of the <i>Hidden Life in the Eucharist,</i>	
Heart of Jesus in the <i>Blessed Eucharist,</i> have mercy on us.	

*Heart of Jesus, Victim of Love in the Sacred
Host,*

I adore Thee.

I would gladly console Thee.

I unite myself to Thee.

I immolate myself with Thee.

I annihilate myself before Thee.

I wish to forget myself to think of Thee.

To be forgotten and despised for love of
Thee.

To be neither understood nor loved but by
Thee

I will keep silence that I may hear Thee;
and I will leave myself, that I may lose myself
in Thee.

I desire to assuage Thy thirst for my sal-
vation; Thy burning thirst for my sanctifica-

tion, and that being wholly purified I may love Thee with a pure and undivided affection.

Take full possession of me: my *mind*, to enlighten it; my *heart*, to direct it; my *will*, to confirm it; my *misery*, to cure it; my *soul* and *body*, to nourish them. Eucharistic Heart of Jesus, unite me to Thyself in life and death. Amen.

For the Feast of the Sacred Heart, or any time in presence of the Most Blessed Sacrament.

PREPARATION.

I. *Who comes to me in the Holy Communion? Jesus Christ, our Father, our Redeemer, our Spouse, who has opened a place of refuge for us in His Heart. Listen to His pressing invitation: "Come to me, all ye who are heavily laden, and I will refresh you; take up my yoke upon ye: learn of me to be meek and humble of heart, and ye shall find rest to your souls, for my yoke is sweet and my burthen is light". Jesus Christ, the God who made the Heavens and the Earth with their contents, who stands not in need of our goods, who is jealous of your heart, and who considers not so much what you give him, as the heart with which you give it. Jesus Christ, this Divine Spouse, captivated with the beauty of your soul, and who, in order, to obtain it from His Heavenly Father, served on this cold earth, not fourteen years like Jacob, but*

three-and-thirty years—years considered only as so many moments by this ardent Lover of your soul.

II. *To whom does He come?* To an ungrateful child; to a *heartless, loveless* heart! to a heart of ice, of stone, insensible to so many stupendous miracles of love Divine wrought in her behalf! To a nonentity, a mere nothing, having neither life nor aught else in itself; destitute of any one thing worthy the acceptance of a God, save the *heart alone*, which that munificent Creator condescended to bestow on her, that, offering it again to Him, she might be happy in and by Him eternally! Yes. He comes to *your soul*; that *spouse* which He has sought for with such unparalleled labour, perseverance, and love, and whom He would not abandon, even though that soul might be inclined to abandon Him (*Is.*, lxii. 12).

III. *Why does He come to me?* He comes to melt your heart of ice, and to make of it a fountain of compunction and of living waters unto Life Eternal; He comes to take away your heart of stone, and to make it a furnace of Divine flames. He comes to enkindle within your heart a very ardent and a most tender love; and, however insensible it may be now, to raise it in a very short time, and in the most simple and easy manner possible, to a very sublime degree of perfection! *He comes to say to you:* "O my spouse! beloved of My

soul would you know how to triumph over Me as the saints have done? By *My Heart* you can do so; one loving look, a single hair, a sigh, an aspiration wafted towards Me from a pure and single heart, shall win for you the empire of my affections (*Cant.*, iv. 9). *He comes* to espouse you in mercy and compassion, to contract an union with your soul, not only eternal, but supremely perfect and elevated above all earthly unions (*Osee*, ii. 19, 20).

THANKSGIVING AFTER COMMUNION.

Behold Jesus Christ with the eye of Faith present in your soul, and presenting you with His own Sacred Heart, saying: "*Zeal for your soul hath consumed and devoured Me*". I have loved the beauty of this interior habitation which My hands have built up within thy soul; I have oft been seeking to dwell therein, and again do I stand at the door and knock with irrepressible, ceaseless desire. I am the God of thy heart, a jealous God! jealous of thy heart. I am a consuming fire, ever burning for thee, and requiring in return that thou dost burn as a perpetual holocaust for me! (*Deut.*, xiv. 24). This have I commanded thee by my Prophet under the "Law of Fear", and under the "Law of Love"; by one of My servants, thus: *Behold this Heart*,

which so loveth man that it has exhausted and consumed itself in order to prove its love ; and in return what do I receive from the greater number but ingratitude ? Contempt, irreverence, sacrilege, and indifference, meet me but too often in the Sacrament of My love.

II. Prostrate at Thy sacred feet, my Lord and my God ! permit me to say, that if Thou art consumed with zeal for my poor soul, shall I not burn with zeal for Thy glory ? If there be no reciprocity between us, what then can so charm me here below as to hide Thee from me ? O my soul ! love Thy God who so loveth thee ; love Him without measure, and close thy eyes to all bewitching vanities ; love, love, love, and repair His outraged love—no other business is worthy of thy attention here below !

III. Ask our Lord to give you penitential love and heartfelt tears, which will make you ardent in doing and suffering all things in reparation of His injured love and of your own past infidelities.

PRAYER.

O my sweet Lord Jesus ! in the name of that adorable Wound of Love that wrought our salvation upon the cross, and whence flowed water and blood, vouchsafe to wound the sinful soul of Thy servant N. for whom Thou didst bow Thy sacred head in death ; wound it

with the fiery dart, the omnipotent dart of Thy immense charity: for the word of the Lord is efficacious and more penetrating than a two-edged sword. O chosen arrow! piercing its way through the tough and stony *human heart* and *human spirit*, come and inflame mine with the light and fire of the Holy Ghost, that, *wounded* with Divine love, I may shed tears of love both night and day during the remainder of my earthly pilgrimage. Amen.

AFTER COMMUNION.

Behold our Divine Lord coming into your soul, saying to me: "*Son, I give thee My heart, do thou give me thine*"—(*Prov., xxiii.*) Prostrate, receive His magnificent gift, then offer your heart to Him, saying: "O Lord, how unequal is the exchange! Thou givest Thyself without reserve or self-interest; but when shall I give myself wholly to Thee, and not permit myself the least repine in the holocaust? Ah, now Jesus, omnipotent Friend; now once for all, enable me to abandon myself to Thee irrevocably! Say now, my soul, with St. Bernard, in confusion and bitterness of heart: '*Immensity*' loves us; that "*Charity*" which surpasses all knowledge, loves us; '*Eternity*' loves us; and *we set limits to our love!* Pray with Solomon for the gift of *Divine Wisdom*, that she may dwell with you,

act with you, and teach you in every action of your life what is most pleasing to that God who loves you, and whom you ardently desire to love.

PRAYER.

O *jealous* God! (as thou announcest Thyself to be) a divided heart irritates Thee, and a wandering heart is to Thee an object of pity. Thou art jealous with an implacable jealousy, who wilt not suffer the smallest reserve in a heart which Thou wilt have exclusively Thy own. Thy patience and condescension are unspeakable towards weak and timid souls who live divided between Thee and the world, whilst *great* is the perfection Thou demandest from generous and courageous souls who have given themselves entirely up to Thee, henceforth to love *even themselves* only for Thee and in Thee! Yes, Lord, Thy jealous love never says: "*It is enough*". The more one gives, the more dost Thou require. And does it not even as it were act a treacherous part towards the faithful soul? By its sweetness it first attracts the favoured one, then it becomes severe and exacting, and finally it hides its presence altogether, to give the stroke of death, depriving it of every apparent and human consolation.

AFTER COMMUNION.

I. Behold with the eye of faith Jesus Christ, your Spouse, now in the centre of your

heart, saying to you, as He once did to the Venerable Margaret Mary:—"Behold this wound in My side, and let it be the place of thy rest both now and for ever, Henceforward thou shalt live the life of a Man-God; thou shalt live as if no longer living, that I may perfectly live in thee. Thou shalt no more think about thy body, nor of what may happen to it, than if it were not in existence at all. For this purpose all thy powers and senses must be buried as it were in Me; be thou deaf, dumb, and blind to all earthly things. Thy own *will* must not be heard to speak a word, no desire, no judgment, no affections, no will but according to My good pleasure, which must be thy sole and thy sweetest delight. Seek for nothing out of Me, for if thou dost thou wilt do an injury to My Omnipotence, and offend Me. I am the Lord, and all things are Mine".

II. Confused and prostrate at His feet, say: "Ah! Lord, who am I that Thou shouldst propose to poor me this way of brave and perfect souls? What, O Lord! can it be that Thou dost assign me a place amongst thy chosen friends? Alas! if all were to be like me, what a miserable Court were Thine, O God!"

III. Rejoice and learn the good tidings, that not only in Heaven but on Earth likewise are many good souls to be found, who indemnify our Lord for your sloth, tepidity, and inconstancy, by a life so closely united to God, so

lost in God, that truly may they say with the Apostle: "I live; no, it is not I who live; it is the Lord Jesus who lives in me".

PRAYER.

Give Thyself to me then, O Heart of my God! Thou art the only object of my love; and if I love Thee not as I ought to do, oh! grant that I may love Thee more and more. I know not in my blindness how very defective my love may be, and how many degrees I may yet have to acquire of that great virtue in order to reach that one to which Thy grace invites me, when running towards Thee with all the energies of my being, and casting myself into Thy arms never more to be separated from Thee, my life shall be lost, as it were, and disappear amidst the brightness of Thy Divine countenance, wherein those who love Thee dwell in peace and cloistered from the restless hum of men. All that I know is this, that *wherever I may be out of Thee, my God, whether it be within myself or out of myself, I am miserable; and that all the treasures of creation, however lavished upon me, if I possess Thee not, O my Sovereign Good, are but so much chaff, and with them I am poor and indigent (St. Aug. Confessions).*

"We must serve God with equal generosity in desolation as in consolation. To be faithful only when grace is sensible, shows that we do not seek God purely for His own sake. His

choice was a life destitute of all consolation and mere pleasure".

PRAYER.

O Lord, when will Thy Kingdom come? . . . My soul is weary of waiting for it ; grief hath dried it up ; long since now hath it beheld Thy enemies ruling the world, the persecutors of Thy Church triumphant, heresy and schism corrupting Thy eternal Truth, false wisdom seducing minds, indifference undermining souls, crimes and calamities inundating the universal world.

Jesus Christ — My friend, it is in the midst of those unceasing tempests and sufferings that My Image will shine forth in vivid colours, and as the "*Vexilla Regis*" says: "God reigns over us from the throne of His Cross"—*Regnavit a ligno Deus*. My mortal life was the prelude to My glory, and how did I spend that life? In silence, agony of heart, persecution, contradiction . . . and its term was the *Death of the Cross!* *Justification* came not before *immolation* ; and you would absolutely see My Name avenged and My friends justified during your few days of trial here? Tell Me, now, had *I* one hour of unalloyed joy since My Incarnation? Ever present to My mind were these three dreadful woes, viz.: My ignominious Death, My Father's terrible Anger, and the Souls of the damned! . . . and yet nothing could ever trouble my repose, or

diminish my love. - And thus, My friend, must it be with you. In vain do you wait until the weather is fair and the tempest over, to follow Me, and to sit down lovingly at My feet. No. It is even through those bitter waters, and amidst those billowy waves, that I will have you come to Me; otherwise all your good resolutions are unprofitable. Remember it is through great tribulations, and through consecutive tribulations, that we can ever hope to arrive at the beatitude of Eternal Bliss. *"Let nothing disturb, nothing discompose you; everything now is fleeting, and God alone is unchangeable. Patience hath a perfect work. Who possesseth God, he hath all things and every want supplied. God alone is sufficient for us"* (St. Theresa).

PREPARATION.

Who comes to Me? Jesus Christ, who threatens with the flames of His Justice all who do not burn with those of His love.

To whom does He come? To the creature of a day, who, forgetting his last end, heaps up treasures that a breath can quickly dissipate, and lives as if he were to live here below for Eternity.

Why comes He? That His loving care of you may dispose you to avoid sin, more from the fear of displeasing Him than from the fear of His terrible judgment.

PRAYER.

O God, my Jesus! Eternity dawns not yet upon me. I still have *time*, life still is mine to seek Thee, and grace still is given me to find Thee; pierce my flesh with Thy holy fear, the beginning of wisdom. O my soul! begin this very day to be here on earth that which you are destined to be during Eternity. O Lord! why dost Thou not wholly engross all the faculties of my soul, since this contemplation is to form my normal state throughout Eternity? yes, my Eternity will pass in the total oblivion, the total annihilation of all that is not God. O God, my sole and sovereign Good! to Thee, then, do I now attach and consecrate myself with all my strength. To see Thee alone, to love but Thee alone, to please Thee alone, to labour for and disquiet myself for Thee alone. The joys and affections of this vale of tears shall act only as a signal to remind me of my engagement and to draw me more closely to Thee. One word, one interest, one sole ambition, for me: God, the same yesterday, to-day, and for ever.

O Mary! thou Mother of fair Love, impress the image of thy Crucified Son deeply upon my heart in time and in Eternity. O Jesus! fill me with Thy holy love; take from me, one by one, every human support; uphold me Thou alone, and give me true sustainment and rest in Thee. Suffer neither pleasure nor the

apprehension of physical or moral suffering, ever for one moment to make me faithless to Thee; persevering fidelity to grace, I desire it, I wish to possess it above all things, I most earnestly crave it of Thee for Thy own Name's sake. O Beauty! ever ancient and ever new, it is too late that I love Thee, little time remains to me. Stay with me, Lord Jesus; it is growing late. Thou wilt serve me for all Eternity, and I give Thee only a wretched service of a few days! O Fountain of Life! be Thou my purification and my life in time and in Eternity. Amen.

A Useful Meditation

to make sometimes in the presence of the Blessed Sacrament, in order to recall to mind in a special manner that a mere *speculative Christian* will not find favour with the "Judge of the living and the dead"; that we must also *practise* the solid virtues of *Humility*, etc., of which Jesus Christ gives us such bright examples in His hidden and disengaged life in the Holy Eucharist and at each moment of His mortal life on Earth. This habitual *Christianity* acquired by *continual acts of sincere virtue*, is the great end of all pious practices—prayer, the sacraments, etc. "*It is not those who say Lord, Lord; that shall enter Heaven; but those who do the Will of my Father, who is in Heaven*".

Jesus the True Life.

Jesus said to the Jews:—"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me; and you will not come to Me that you may have life. I receive not glory from men: but I know you, that you have not the love of God in you. I am come in the Name of My Father, and you receive Me not; if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another: and the glory which is from God alone you do not seek?"—John, v. 39 to 44.

First Prelude.—Represent to yourself the Jews persecuting Jesus because He healed a man, thirty-eight years under his infirmity, on the Sabbath day: let us listen attentively to the lesson on *Practical Faith* He gives to the multitude that surrounded Him.

Second Prelude.—O Jesus! the Author of Life, and Eternal Truth! be Thou my only *way and guide* to Thy Eternal Father: may I henceforth seek Thee and imitate Thy blessed example, so sincerely and so *perseveringly*, that I may never more be separated from Thee in time or Eternity. Amen.

Resolution.—"Often in the day unite yourself fervently to your *Divine Master*".

Aspiration.—"Thy love, O my God! nothing more!" "My God and my all!"

First Point.—No Eternal, no supernatural life for us, but by a *practical lively faith in Christ Jesus.*

Jesus reproaches the Jews for reading unprofitably the Holy Scriptures, because they entertain rancour against Him in their hearts. And do we not also study the Word of God, and read with respect and even delight books that speak to us of Jesus? Yes; but do we do so with a firm conviction that so great a light must not be trifled with, but must be faithfully corresponded with; and the proof of this fidelity will be the *practice* of the evangelical virtues we admire in our Divine Model and His saints. *Exteriorly* we must resemble Him by charity and meekness in words and action; uniform and respectful observance of all prescribed duties of religion; the practice of austerities as regulated entirely by obedience; that Christian dignity, modesty, and reserve of manner, not incompatible with cheerfulness and affability, but which, like our Divine Master, a true disciple will never for a moment throw off under any circumstances; that child-like and punctual *obedience* to parents, spiritual directors and superiors, etc.; that amiable deference of manner, that eternal *silence* on the defects of others, unless obliged when in authority to speak, and then to do so with the utmost caution and privacy if possible; that diligent employment of every moment of time. *Interiorly*, by great purity of intention and

continual self-examination; great exactitude and candour in judging ourselves and not allowing the illusions of pride or self-love to blind us to our real miseries; great caution and vigilance *never to judge another*, this belonging entirely to God, who says: "*With what measure you mete, it shall be measured to you again*". And likewise: "*Judge not, and you shall not be judged; condemn not, and you shall not be condemned*". In fine, we must like Him, love and practise silence, recollection, and continual interior converse with God, constant attention to the "*Eye of God*" fixed upon us—purity of motive, fidelity to every grace and inspiration of the Holy Ghost and the voice of conscience, and continual, generous, universal abnegation of self. "O sweet Master and amiable Redeemer! eternal thanks be to Thee for all the lights and the various means which Thou hast graciously placed at my disposal, in order that I might attain to that degree of grace here and glory hereafter, for which Thou hast sent me into this world. May I never dwell upon the blessed thought of Thee without being inflamed with Thy Holy Love, and strengthened anew to renounce speedily and for ever whatever, either in my sentiments or my conduct, may not accord with Thine. *May I not live, O Lord Jesus, but do Thou alone live in me.*

· II. *Point.*—"You will not come to me, that

you may have life . . . but I know you, that you have not the love of God in you".

May not many spiritual persons deserve this reproach? Alas! so it is, when they go to prayer and seek out of prayer for the consolations or sensible enjoyments to be found in the service of God, and not *simply* to enjoy God Himself and to become living copies of *Him*, who is the True Life and the reward exceeding great of those who love Him with a pure unselfish love, that feeds on sacrifices. They do not go to Him to weep over their sins with Him in Gethsemane, or at His feet with Magdalen and Peter; they do not attach themselves to His Sacred Person with humble heartfelt gratitude, like the demoniac whom He cured, or the leper He cleansed. They forget that their place is perhaps in hell, if they do not become very humble. How is it that, communicating so often, spending hours, perhaps, in prayer, they are still so sensitive to the shadow of a slight, if their self-love suffers in the least, and so eager for all the conveniences, the comforts, nay, even the luxuries of life? Now is the time to make a serious examination of their heart, because, though they honour the Lord with an *exterior* homage, yet, what He Himself said of the Jews, may it not, perhaps, apply in a certain sense to them: "This people honoureth me with their lips, but their *hearts* are far from Me"? Their *intentions are not pure*, their first

object is not *perfect conformity with the will of God* and the life of Jesus Christ, in his humiliations, obedience, etc. This is the proof of love, this solid *imitation*. St. Francis says: "That of all the gifts of the Holy Ghost which Jesus Christ has given, or will yet give to His servants, the greatest of all is to overcome ourselves, and to suffer for the love of God. In other gifts we cannot glory, for they are not our own, but with the Apostle we may glory in the cross of Jesus Christ. This should be the fruit of our devotions O Holy Spirit, come now and teach me, that as Jesus came not to do His *own will*, so I never can please Him in my fasts, good works, or prayers, where *my own will* is to be found. Come and inflame, consume, and purify me. Enlighten me in prayer and pious reading to know God and to know myself, and give me an efficacious desire of intimate union of will, mind, heart, and action with Jesus in life and death. Amen.

MEANS OF LIVING IN PEACE WITH OUR NEIGHBOUR—*Fenelon*.

This is my commandment: "*That you may love one another as I have loved you. Love your enemies; do good to those that hate you; bless those who curse you; and pray for those who persecute and calumniate you*".

The most perfect will have their imperfections. Are we ourselves exempt from them?

No; and our mutual defects render mutual forbearance and sweetness very difficult. But the law of Christ requires *that "we bear one another's burthens"*. Attention to the following rules will tend to mutual peace. 1. Frequent silence; 2. habitual recollection; 3. assiduous prayer; 4. detachment from *self*; 5. To avoid indulging curiosity or censoriousness; 6. Fidelity in banishing speedily all reflections arising from the cruel enemy within, viz., a jealous and sensitive *self-love*; this is a great means of preserving peace. Beware of listening to yourself or to the discourses of others. Happy simplicity! attend to your own duty, obey, carry sweetly your daily crosses: you need them, and God sends them in in mercy. Love to be despised, if God permits this trial. Live and grow strong on *prayer*, like St. Augustine's mother, and, that you may live to God and pray well—*die to yourself*".

ON THE HOMAGE OF PRAISE AND DESIRE.

"*All for Jesus*".—*Faber*.

When some one told Father Dominic the Passionist, that she feared the *Particular Judgment*, the tears started into his eyes, and he cried out in his natural way: "*Oh! but how sweet to see for the first time the Sacred Humanity of Jesus!*" This is what praise and

desire bring us to. We cannot be all we wish on this side of the grave; but we can get on towards it by means of love. We can bring matters to this comfortable simplicity of the spouse in the Canticles: "*My Beloved to me, and I to Him; who feedeth among the lilies till the day break and the shadows retire*". Yes, there it is: "Till the day break and the shadows retire—till the day break and the shadows retire—*till the day break and the shadows retire*".—"Acts from the *Raccolta*".

"I desire, O my God, to see Thee loved by all. O happy me, if I could give all my blood to make all men love Thee. Come, all creatures, and love my God. O my God! that I had a thousand hearts to love Thee with, or that I had the hearts of all men to love Thee with them. I rejoice that the angels and the blessed love Thee in Heaven; and I desire to love Thee with all the love wherewith the saints most enamoured of Thee loved Thee, and St. Joseph and our Blessed Lady in each one of her mysteries, and our Lord in each one of His mysteries, and in all the tabernacles where He is now lying hid in the Blessed Sacrament. I would fain love Thee with that very love with which *He* loves thee in heaven at this hour, and will love Thee to all Eternity; and last of all, I desire and intend to love Thee with all that love wherewith, O my God! Thou lovest Thyself". Amen.

“ We may consider Divine love residing in the heart of our Redeemer, as a sovereign seated on his throne. Through His wounded side He beholds the hearts of the children of men, never losing sight of them. . . . As for us, we do not see Jesus Christ distinctly; we merely catch a glimpse of Him, for could we behold Him as He is in Himself, mortal beings as we are, we should expire for love of that Infinite Goodness which prompted Him to die for love of us, and which would induce Him to sacrifice His life again for us, were He still liable to mortality. Could we hear the Canticle which this “*Divine Heart*” sings in honour of His Father, we should endeavour to burst our ties and soar to Heaven, that we might listen to it for ever. This God of charity does not deprive us of this advantage, He invites us to unite ourselves to Him, saying: “ Arise, make haste to fly to me, my Love, my Dove, my Beautiful One”. Come to this Heavenly abode where everything breathes supereminent bliss, where nothing is heard but canticles of benediction and notes of joy. The melancholy turtle-dove here changes her lamentations to the sweet strains of happiness. Come, then my love, my beautiful one, behold Me through my Wounds; they are the lattices through which I see you. My dove, in the clefts of the rock, come and contemplate my “*Heart*” through the opening in my bleeding side, made when

My house was so piteously ruined on the Cross. Come and show thy face, let thy voice sound in my ears, let it be united to Mine, and then thy voice will be sweet, and thy face comely. "What transports of delight shall we not experience, when, our voices mingling with and made one with our Saviour's, shall share in the infinite sweetness of those praises which the well beloved Son renders to His Eternal Father".—*St. Francis de Sales*.

But who can tell the praise the voice of Jesus utters to the Majesty of God? When an angel sang but a moment to St. Francis, the saint felt he must have died of sweetness had the music been prolonged an instant more. What then must be the voice of our Lord's Dear Humanity? Oh! what a joy it is to kneel in silent praise, hushed with the sweet thought of all that Divine, unutterable praise, *which the voice of Jesus is uttering to God!* Oh! the consolation, that now at least God is receiving *praise*, the value of which is *infinite*, because of the blessed union of the *Word* with that Sacred Humanity!

Attributes of God.

God is simple, without body or distinction of parts. He is simple, because He has nothing borrowed. He is *good* without qualities; *great* without quantity; *Creator*, yet needing nothing; *everywhere*, yet without place; *eternal* without term; and changing all

things *without change Himself*. He is *good* with an infinite goodness, and good to all, but especially good to *men*. He is *infinite* in the *multitude* of His perfections, in their intensity and in their magnificence. He is present everywhere in different manners, yet nowhere contracting soil or stain. He is "*immutable*"; His *Eternity* defends Him from time, His *Immensity* from change of place, and his *Wisdom* from change of purpose. He is eternal, without beginning, without end, with a life that exists all at once and all together, and with perfect possession of it. He subsists by the incomparable *Unity* of His blessed nature, and it is the crowning interest of every man in the world that God should be but *One*. He is *sovereign Purity*, unspeakable *Sanctity*, and most resplendent *Beauty*. He is always in adorable *tranquillity*; no trouble can come nigh His Being. He is known to nature, to faith, to glory; yet He is *incomprehensible* to all. His name is "*The Ineffable God*"; His science is beyond our thought, and is the source of His ravishing joy. His Being is *Truth Itself*, and *His Life* is the inexhaustible source of life. His *Will* is worshipful, unblamable, supreme; and His *liberty* is without parallel and beyond words. *His love of His creatures* is Eternal, constant, gratuitous, and singular; and His *Mercy* is an unfathomable abyss of the most beautiful compassions and condescensions, and no less also of the most delicate judgments and the most

tender retributions. His *Justice* is as irreproachable as His Sanctity, and as benevolent as His Mercy. His *Power* is illimitable and full of love; and His Blessedness is inaccessible. Yet all these are not separated perfections; but he is Himself all these excellencies, and He is One: Three co-equal, co-Eternal, and consubstantial Persons; one only God. Such, in the dry language of the schools, is the description of *Him* who is our loving and indulgent Father, God over all, Blessed for evermore! Amen.

Can we read this, and not see that no half allegiance will do for Him? What but *love* can be our religion? for with what else can we worship Him. When we have *dared to trust Him, then* we have worshipped Him. And are not these Attributes like the whirlpool, drawing us into themselves with the strong fascination of his Beauty? What can we do more than cry out with St. Francis de Sales: "*O Goodness so infinite! O Infinity so good!*" Yet it is only in proportion as these dry definitions breathe and burn with the heat and light of the Holy Spirit, that they touch our hearts with genuine love for God. . . . St. Gertrude was Divinely instructed that as often as a man gazes with desire and devotion on the Host, where the body of Christ lies hid sacramentally, so often does he increase his merit in Heaven; and that in the future vision of God to all Eternity, there shall

be to him so many special and congruous joys, as the times that on Earth he gazed with desire and devotion on the Body of our Lord, or even when he *desired* to do so. Lancelmus gives it as one of his special devotions for the octave of Corpus Christi, to try to hear Mass where you can see the Host lying on the corporal, or, if this be impossible, to look intently at it in the monstrance. So necessary in Christian things is familiarity in order to reverence. And observe well that God is pleased to attach the same promise to the *desire* to see Him, as to the actually doing so; so that the remarkable words of St. L. Justinian were no devotional exaggeration when he said: "*Let us persist in our prayers*, that better gifts may daily be given to us; for it very often happens that what merits cannot do, the intercession of desires effects. Truly, God rejoices so much in the prayers of supplicants that He grants their wishes if only they come from a simple heart, an humble mind, and a faithful devotion. Only let these three conditions be united in prayer, and whatever a man shall ask, according to God, he shall receive from the "Father of Lights", and His Son Jesus Christ.

Example of this.

A pious person had prayed a long time for some particular grace, and God had never answered her prayers, at which she fell into a state of dangerous discouragement. At last

God said to her: "I have delayed answering you because you have not sufficient confidence in the effects which my Mercy produces in you. You should imitate My chosen servant Gertrude, who takes her stand so firmly upon My Providence, that there is nothing she does not hope from the plenitude of my Grace, and hence it is that I can never refuse her anything she asks".

Here is a picture of St. Gertrude's life. One day when St. Mectildas was singing in choir, she saw Jeeus sitting upon a lofty throne and Gertrude walking up and down before Him, without ever taking her eyes off His Face, whichever way she walked, and, at the same time, she seemed busily occupied with a host of exterior duties. While Matilda was gazing in astonishment on the vision she heard our Lord say: "This is the image of the life which my dear Gertrude leads before My eyes. She walks always in My presence. She allows no rest to her desires, no truce to her anxieties to find out what is nearest and dearest to *My Heart*, and as soon as she discovers it she executes it with care and fidelity; but the great thing is, she does not rest upon it, but is always seeking some new things in My will, in order to redouble her zeal by new actions and fresh practices of virtue; and thus her whole life is nothing but a linked chain of praises consecrated to My honour and glory". St. Matilda thought at once of the besetting infirmity of

active and zealous piety ; for she had seen it so, she believed, in her dear Gertrude, and she ventured to say : “ But, Lord, if Gertrude’s life is so perfect, how is it she cannot bear the defects of others, and exaggerates them so much ? ” Our Lord, with admirable sweetness, replied : “ It is because she cannot bear the least stain on her own heart, that she feels so keenly the failings of her neighbour ! ” A holy man pressed God in prayer to reveal to him what it was in which His Divine Majesty took so much pleasure in His servant Gertrude. God vouchsafed to reply, that it was her *liberty of heart*. The holy man having esteemed the excellence of this gift much less than it deserved, answered in surprise : “ And I thought, Lord, that what pleased Thee most in her soul was her perfect knowledge of herself, and the great love to which, by Thy grace, she has attained ”. “ It is true ”, replied our Lord, “ that those two are great perfections, but this *liberty of heart* implies them both ; and it is a precious gift, and a good so perfect, that it is enough to raise a soul to the summit of perfection. It is *this* which disposes the heart of Gertrude to receive every moment of her life some new favours ; and it is *this* which hinders her heart from attaching itself to anything which can displease Me, or dispute with Me the empire of her love ”. *Such was the Saint—the special Saint of praise and devout desires.*

ACTS OF CONFIDENCE, ETC.

AMIDST THE TRIBULATIONS FLESH IS HEIR TO.

"Illumine my senses from above,
And make my heart o'erflow with love ;
With patience firm, and virtues high,
The weakness of my flesh supply".

"Son, I am the Lord who gives strength in the day of tribulation. *Come to Me* when it is not well with thee ; this is that which most of all hinders heavenly comfort, that thou *art slow in turning thyself to Prayer ; nor out of Me* is there any powerful help, nor profitable counsel nor lasting remedy" (*Imitation*, 3rd Book, chap. xxx.). *Read this, and also chapters lii., l., xlvii., lix., xlviii., xlix., 3rd Book.*

Before Communion.

1. *Who is it that is coming to me ? Jesus Christ !* the God of the poor, of the afflicted, and of all who are despised and neglected by that world whom He hates, of all who mourn and have none to comfort them.

2. *Jesus Christ !* the "Guardian", by excellence, the Protector and professed Friend of your soul, who permits you to read in His Amiable Heart the depth of His tenderness and His commiseration for that poor soul which He beholds struggling amidst the woes and perils of its wretched exile (*St. The.*).

3. *To whom does He come?* To a minute particle of dust, unnoticed in the immensity of creation; to a poor little creature lost in the vast expanse of this wide universe, whose very existence is unknown to its fellow-men—to a heart crushed beneath the weight of care and affliction, and in whose sorrows no person can be found to sympathize, no kindred soul is near, no balm in Gilead. To a soul in desolation sighing for His holy love, and yet withheld from the attainment of such a treasure by obstacles without number; who singing out to Him in its misery and its impotence: “O Lord my God! why is it that I can not love Thee? Ah! whence is it that I love Thee not even as did the greatest of Thy saints? Ah! is it not, that their flight towards Thee was rapid as that of eagles, and no obstacles discouraged them or weakened their firm determination to please God at all hazards? Alas! what am I to do who have no wings, nay, who can hardly crawl towards Christian perfection? How can I expect ever to be united to Thee, my God”?

4. *Why does He come?* To make you comprehend and feel, that *He*, who occupies the Eternal Mind of a God, who is the object of the Infinite Love of a God, may well console himself and be happy, even tho’ all the world should forget him—yes, and may even *exult* in this universal desertion of creatures. *He comes* to change your tears into songs of gladness, to comfort you, to enrich you with

his choicest treasures, to impart to you that peace and joy which no man can take from you.

He comes to say to you also: "*What is this that you say is between you and me?*" and why not hope to be yet united to me by the bonds of pure love? What is there to prevent your finding me every where? Vile and feeble creature tho' thou mayest be, what can fetter the heart or prevent it from yielding to the love of its only *Sovereign Good*, "*Deus Caritas*" est. "*I am Love*", and it is my most vehement desire, that you deliver up your whole being as a prey to My love, and that you be wholly consumed by this Divine flame. And if you ask Me, what you are to do, in order to attract Me to you, My reply is: "I require nothing extraordinary from you: all I ask is this: "*Love Me sincerely*". (Here renew your good resolutions and beg increased light and grace worthily to approach our Lord.)

After Communion.

1. Behold with the *Eye of Faith* Jesus Christ descending into your soul, as our Lord of old into Joseph's prison, bringing into this darksome place the flambeau of His brilliant Light to enlighten your mind and to cheer and comfort your broken spirit. Listen to His sweet words: "Beloved of my Heart! During the night of your mortal exile it is in the midst of tears and afflictions that we are to meet and converse together; *euntes ibant et*

fle' ant. My Face, which constitutes the joy of the blessed in heaven, is now hidden from you; *but yet a little while*, in the great day of Eternity, you shall see Me in all the splendour and majesty of My Glory. Ah ! then it is that your sorrow shall be turned into joy, and *that unmixed, unutterable joy, no man can take from you*". John x. 16.

And you, my soul, laden and burthened as you are with many miseries, chained down as it were to a bed of pain, receive with transports of gratitude the loving visit of this incomparable Friend—the only one generous enough to think of you in your distress, to hold converse with one just recovered from the horrid leprosy of sin, to remain faithful to him, whom the world has despised and rejected!

2. Consider your body as a prison, as a great obstacle to that true spiritual liberty which you hope to enjoy when death shall come to deliver you from it.

3. *Ask*, that your greatest consolation in this life may be to live hidden with your Jesus, having no other consolation than Him, no other sustainment, and that you may love to be unknown by men and esteemed as good-for-nothing.

PRAYER.

There is no other hope for me but Thee, my God! No one knows me but Thyself, my God. An atom in this vast universe, as a

mere insect in creation, beyond the precincts of my dwelling, who ever casts a thought on me, or who knows of my existence? To all but Thee, my God, I am an object of indifference. Who has loved me hitherto? How few, even amongst my nearest and dearest friends, have interested themselves about my welfare or bestowed much of their labour, time, or *heart* upon my miserable person? But Thou, my Jesus! on whom my existence hangs, cherished lover of my soul; what thoughts, what cares, what tears, what labour and sweat, what pangs and blood, have *I* not cost Thee! It is indeed Thyself only who esteemest me, and oh! at how dear a price! Thou didst deliver Thyself for me; and never lovest sight of me for a moment. Thou ever art my loving Protector in every danger whether of soul or body, for Thou, O merciful God, art Omnipotent. O dearest Lord! if Thy generous, constant, and disinterested Heart is mine, and is the only heart really sincere to me, I will have no Friend but Thee. Be Thou henceforth alone in my heart; I will think of Thee alone, and I will seek and value Thee alone. Let inconstant and restless creatures no longer dare to disturb my silent converse with Thee, my only, my admirable Friend! Be Thou my Master in prayer; be Thou alone the companion of my exile here on earth, the consoler of my afflictions, the confidant of my secret sorrows and difficulties—of my temptations

and my combats. Be Thou, my Jesus, my only helper in my undertakings, my only counsellor in my doubts; be Thou the only source of my joys and the only object of my griefs—the only term of my ambition, and the only recompense of my zeal and exertions, as well as of Thy own gifts. Oh! tell me, my God, when shall I become one with Thee? How long am I to continue thus striving to reach to Thee, to retain Thee, to embrace Thee, to identify myself with Thee, and to lose myself in Thee by a total death to *self*? “*O to love! O to die to myself! O to go to God! O to be dissolved and to be with Christ!*” —SS. *Augustin and Paul.*

The word “*Acts*” contains the initials of the principal virtues to be practised by a Christian in Meditation, Communion, Visits to the Blessed Sacrament, or at Mass. *A*, “*Adoration*” or the (Spirit of “*Faith*”); *C*, Contrition (Spirit of Penance); *T*, “*Thanksgiving*” or Praise (Spirit of Charity); *S*, “*Supplication*” (Spirit of Hope) The word “*Picardo*” in like manner reminds us of the method used for Meditation, viz, 1. Presence of God; 2. Invoke light; 3. Consideration; 4. Affections; 5. Resolutions; 6. Demand grace; 7. Offering and Examen.

ENTERTAINMENT FOR THE HOLY HOUR.

It would be well to read over the scene in the garden of Gethsemane in the Evangelists

or some book of Meditations, etc. Interior souls will want no aid of man to enkindle the fire of their love, and to awaken their sense of the awful obligations we all lie under of deeply engraving on our hearts and on our conduct the image of Jesus Crucified and Agonizing—*of a God sorrowful unto death* on our account. It would be well to make this precious hour one of our principal preparations for death. The Blessed Margaret Mary says: "I feel strongly urged to reform my life, and to prepare to meet the awful sanctity of God, whose Justice is so dreadful, and whose judgments are impenetrable. I must get ready and not allow myself to be surprised by death, for it would be a terrible thing to fall into the hands of the living God in death, after having withdrawn from the arms of a '*dying Saviour God*' during life! I will now make a spiritual retreat in the Sacred Heart of Jesus. I expect all graces and helps; I place all my confidence in Him whose excessive goodness, far from rejecting so miserable a sinner, seems rather to delight in lavishing His favours on me. The Blessed Virgin is my tender Mother, and St. Joseph, etc., my holy patrons".

It was to restore and establish permanently the "*Kingdom of His Father's Glory*" that Jesus took flesh, suffered, and died; and that kingdom, as the Apostle tells us, does not consist in *meat and drink* (temporal things), but "*in justice, peace, and joy in the Holy*

Ghost". To make our thoughts and affections on His Heart's Agony practical, let the permanent establishment of this *Justice*, this *Peace*, and this *Spiritual Joy* in our own souls and endeavours to procure the same blessings for our neighbour by prayer, good works, etc., be the *fruit* we shall derive from this devotion so dear to our Divine Saviour. We here add a consideration of three points. 1st, To pay homage to *God the Father*; 2nd, To render homage to *God the Son*; and 3rdly, to render homage to *God the Holy Ghost*.

Recite the "*Hymn of the Holy Ghost*", invoke the Blessed Trinity, the Sacred Hearts of Jesus, Mary, and Joseph, St. Michael, your Guardian-Angel, and Holy Patrons, recommend and unite yourself to St. Francis of Assisium and to the favoured and Blessed Margaret Mary.

In the Catechism of the Christian Doctrine we find the following question:—"Is it advisable to go often to communion? *Answer*—Yes; nothing can be more conducive to a holy life". "*He that eateth this bread (worthily)*", says Christ, "*shall live for ever*". John vi 59. The author of that admirable work the "*Spiritual Combat*", says: that after pointing out the chief arms to be made use of in the Christian combat, viz.,—distrust of self, confidence in God, faithful use of graces and helps, natural and supernatural, and the all-powerful weapon of punctual trustful prayer, he

recommends one other, more efficacious than all, and that is:—the fervent reception of the August Sacrament of the Eucharist, and frequent Spiritual Communions. Our Lord instituted it, that we might keep His blessed Passion ever before us, and show forth the virtues He there practised, in our lives. Therefore; let the contemplation of the “*Man of Sorrows*”, the adoration, love, and imitation of Him, be our chief preparation for Holy Communion, our best entertainment during His Sacramental Presence, and the *fruit* we hope to draw from this Divine Union, so terrible to the enemy of our soul. The five following points, the same author says, will help us to meditate well on the Passion. If the imitation of our Lord’s patience, in bearing your crosses, be the object of your desires, weigh well these five points: 1. What the soul of Jesus did on the cross for God. 2. What God did for the soul of Jesus. 3. What the soul of Jesus did for itself and and its body. 4. What Jesus did for us. 5. What we ought to do for Jesus.

1. The soul of Jesus, swallowed up in the Ocean of Divinity, contemplated that Infinite and Incomprehensible Being, before whom the most exalted creatures are a mere nothing; without the least diminution of His essential glory, debasing itself so far as to suffer all sorts of indignities from vile ungrateful man; and then adored Its Sovereign Majesty, giv-

ing It millions of thanks, and accepting of every thing for Its service.

2. God willed, that, that only Son so dear to him, should for the love of us be buffeted, spit upon, blasphemed, torn with whips, crowned with thorns, and nailed to a cross. See with what delight He beholds Him loaded with infamy, and overwhelmed with affliction for so deserving an end !

3. Contemplate then the *Soul* of Jesus, and observe that, knowing the pleasure God took in seeing It suffer for the love It bears the Divinity, either on account of Its immense perfections or the infinite favours received, It submitted Itself to His Will with the greatest alacrity. Who can describe Its ardent affection for *crosses*? It sought even new ways of suffering, but failing in this, It abandoned Itself and Its innocent Body to the mercy of miscreants and the powers of hell.

4. Then turn your eyes to Jesus, who, in the midst of the most cruel torments thus addresses Himself to you in the most affectionate manner: "See", says Jesus, "to what an excess of misery I am reduced by thy ungovernable will, which refuses the least constraint in compliance with Mine. See the horrible pains I endure, with no other view but to teach thee a lesson of patience. Let Me conjure thee by all those sufferings, to accept with *resignation* this cross *I now* present, and all those I may send thee hereafter. Give up

thy *reputation* to calumny, thy *body* to the fury of such persecutors as I shall choose for thy trial, however vile and inhuman they may be. Oh! that thou didst know what delight thy *patience* and *resignation* afford Me. But how canst thou be ignorant of it, when thou beholdest *these wounds* I have received to purchase for thee at the price of My Blood *those virtues*, with which I would willingly adorn *thy soul*, more dear to Me than life itself. Canst thou not bear something? or dost thou refuse to heal those wounds caused by thy *impatience*, more cruel to Me than all my pangs."

5. Jesus, the King of Glory! it is, who speaks to you. Be astonished to behold Him, in the midst of those terrible agonies, not only resolute and firm, but even replenished with joy, as if the day of His Passion were a day of triumph. He suffers through *pure love*, and to *teach you patience*. Try to know exactly what He now requires of you—refuse Him nothing—think of the delight it gives Him to see you practise *patience*!—then form an ardent desire of carrying the cross under which you labour, or others heavier still, with *patience*—nay, even with joy—that you may more perfectly imitate Christ Crucified, and render yourself more and more agreeable in His Eyes. Compare His *constancy* with your *weakness*; His awful Passion with your imaginary woes; dread nothing so much as an

unwillingness to suffer *with* and *for* your Saviour, and if such a thought but present itself, reject it as a suggestion from Hell. Study the *Cross*—it is the Book of Life; but remember that such as spend hours in bewailing the Passion of Jesus, and admiring His *patience*, yet, on the very first occasion, betray as great an impatience of suffering as if they had never thought on the Cross, such, I say, are like raw soldiers, who, in their tents breathe nothing but conquest, but on the first appearance of the enemy, shamefully run away! What more despicable than, after extolling and admiring the virtues of our Redeemer, in one moment to forget them all, when an opportunity offers of putting them in practice !

Jesus Loves His Eternal Father.

Therefore is his Soul “*sorrowful unto death !*”

I. *Prelude.* Transport yourself in spirit to the side of our adorable Redeemer, bowed down in lowliest homage and most intense and intimate converse with His Heavenly Father, in a remote part of the Garden of Gethsemane.

II. *Prelude.*—Kneeling down, adore and call on all nature to praise and magnify its Lord and King, now weaker than a child, and weeping tears of blood. Ask Him to send down His Holy Spirit upon you.

III. *Prelude*.—Ask for a practical devotion to the “*Sorrows of His Heart*”.

I. *Point*.—No human mind, save that of the “Incarnate Wisdom”, can comprehend the greatness of the Eternal, or penetrate the abyss of the Divine perfections, and hence the utter nothingness of the creature in itself, and the infinite malice of sin, is alone understood by the sorrowful Heart of our blessed Redeemer! St. Bernard says that Humility is the virtue of Jesus Christ. The Incarnation is called the “*Mystery of the annihilation of Jesus*” by the Apostle, who says: “*He emptied Himself, taking the form of a servant*”. We are told of St. Francis, that the more he knew of God, the more did his self-knowledge, self-contempt, and self-reproach increase, and that his tears flowed in such abundance, that they at last became habitual, and with bitter sorrow his continual aspiration was, “*My God, who art Thou and who am I?*” Now if a mere creature was thus affected towards his God and Saviour, what must have been the workings of the Divine mind and heart of the Man-God, seeing that Father whom He so much loved and so yearned to glorify, so monstrously outraged and set at naught by worms of the earth, creatures of His infinite love and goodness! As the *glory of His Heavenly Father* was the predominant inclination of His holy soul, so was the injury inflicted on that glory by sin, the most agonizing of His sorrows.

But lo! it is this same most loving Son who now lies prostrate there before me, laden and covered with the iniquities of mankind! Oh! weep, my soul, and refuse to be comforted. Not one moment, from the fall of the angels till now, has God ceased to be outraged by sin! The more favoured the soul, the greater is the ingratitude, the malice, and, as too often happens, the scandal, also Disobedience, impurity, envy and anger, sacrilege, profanation, and neglect of sacraments and prayer, blasphemy and irreverence, especially against the adorable Person of Jesus in the Holy Eucharist, etc., etc. Oh! behold now that sacred Victim weltering in His blood, because His dear Father looks upon Him with horror! Jesus, the splendour of His Father's glory, than whom as man, there exists nothing so sublime, so perfect, so pure, so beautiful, or so amiable! and as God is equal to His Father, this same all-perfect Being is now *accursed!* in the dread presence of that tender, but *just* Father, now transformed, because of *sins*, into an inexorable Judge! Look well, my soul, at your humbled, trembling, bleeding, and dying Saviour, and in that awful and piteous agony, behold *what* is the *Justice* of God, and the terrible malice of sin!

A saint, enlightened on the malice of sin, said, that she would not hesitate, if obliged to choose, to cast herself for all Eternity into an ocean of fire, rather than commit one de-

liberate sin. Come now, my soul, and let us count, if we can, the number of my sins, heaping up and disfiguring that beautiful Form now before me! Ah! if I cannot number them, at least let me blot them out with my tears, and with all the strength and earnestness of my soul let me implore the precious gift of the fear of the Lord, that in union with my Jesus, I may henceforth *hunger and thirst after justice* as much as I have hitherto panted for my own glory and selfish interests. "*Father*", says my beloved Redeemer, "*let this chalice pass away from me*"; and He adds, "*nevertheless, my Father, not as I will, but as Thou wilt*". Here unite your voice with Jesus, and say: "Our Father, Who art in Heaven! *Hallowed* be Thy name! *Thy kingdom come! Thy will be done* on Earth as it is in Heaven! *Amen*. O Father Eternal, Thy own Son Thou wouldst not spare, but still Thou bearest with me! Thy desolate Jesus is abandoned by Thee, but wretched me Thou preservest as the apple of Thy eye, and protectest beneath the shadow of Thy wings; and now let me lay the tribute of a holy penitent life at the feet of my suffering Jesus. Help me to renounce all dangerous tepidity; to make great account of the least faults and negligences; to watch my interior movements so closely as to be able to repress every disorderly impulse of pride or self-love—to be continually renewing the purity of my intentions, and like Thy divine

Son, a victim both interiorly and exteriorly to Thy honour and glory, that being "*one with Thee and Jesus*", I may have the inexpressible happiness of hearing these enchanting words from the lips of my "*Judge*", and the Saviour and Remuneraior of the "*Meek of the earth*": "Come, you blessed of my Father, and possess the kingdom prepared for you from the beginning of the world". "*Glory be the Father*".

[*Here condole with His desolate Mother, His Apostles, etc. Pray for sinners.*]

II. *Point*.—The Lord Jesus loves man with an intense, infinite, incomprehensible love . . . because, being One with His heavenly Father, He sees in the "*obedient man*" His own creature fulfilling its glorious destiny, namely: manifesting its Creator's external glory, His power, His wisdom, His beauty, His goodness, and His love"; and being infinite goodness, He yearned to communicate His own happiness to man, to whom He gave a grateful, noble, upright, and almost infinitely capacious heart; and oh! how He trusted man! what secrets did He not impart, and what gifts has He not lavished on this favoured work of His adorable Hands! But, alas! how has man corresponded with all that refined and exquisite love and friendship!—a friendship incomprehensibly greater than any possible conception of any mere finite intelligence? But yet more, and greater than all His works, is His infinite *Mercy*! Yes; His Heart's treasure, His own

favoured and infinitely loved one, betrayed Him, deserted Him, dishonoured Him! and even all that did not extinguish His charity. At the last feast of love, when His sacred words issued forth from the burning ocean of His mighty Heart, like so many fiery arrows to enkindle and consume with a celestial fire all our hearts, did he not reveal His whole soul to us, when His meek lips pronounced the following epitome of His blessed mortal career: "*Greater love than this no man hath, that a man lay down his life for his friends*". "*You are my friends, if you do the things that I command you*". And here He meant to say, that not only for them but likewise for *all men* He was going to die; yes, and for *each one of us* in particular, if we chose "*to do what He commanded us!*" "*It is God's will that all men should be saved*". Now, therefore, the second great source of the agony of the Sacred Heart of Jesus was *His infinite love for man, and seeing man infinitely unhappy*. To repair and avenge the insults offered to His angry Father's glory, He offers His sorrows and His humiliations, His blood and His life: thus did He appease the Divine Justice and justify many. Now He offers Himself a Victim, a peace-offering, to reconcile ungrateful man with that outraged Father, and to purchase again for him that precious interior *peace* which *sin* had robbed him of—that *gift* which *surpasseth all understanding*.

But alas! just as His ardent Heart throbbed with generous love and delight at the prospect of restoring His poor fallen creatures to happiness, even though it were to cost Him ten thousand lives! even at that moment the tempter opened before Him the most terrific and agonizing visions of human misery in every shape, of human depravity and human ingratitude; but the climax of all was, the fact, that notwithstanding *all* the infinite merits of their Redeemer, the vast majority of mankind would be lost! He beheld the dreadful torments of the damned, and multitudes falling like flakes of snow into that supernatural and eternal fire! But all the blasphemies and monstrosities of the public and habitual sinner, the poor ignorant pagan and those who had little or no opportunities to induce them to walk in the paths of righteousness; though terrible and harrowing to His infinite sanctity and love; were as nothing in comparison with the reprobation of His angels, His consecrated ministers and spouses, and certain gifted souls, once to Him so many paradises of delights, enclosed gardens, and the chosen Sanctuaries of His Holy Spirit! Ponder this agony of your sorrowful Redeemer, and tremble, pious soul, whoever you may be, for it was by almost imperceptible degrees that this class of souls, the most afflicted of the damned, fell, perhaps only once mortally, but fell never more to rise! Ah! this was indeed the chalice that Jesus dreaded

to drink, and forced His Heart's blood from every pore, and plunged His great Soul in inexpressible anguish. "*O My Father! save me from this hour: if it be possible let this chalice pass away from me!*" Well may each one of us say, in contemplating that Divine Being thus undergoing the pangs of this unparalleled agony, what the Jews said on seeing Him weep over His friend Lazarus: "*Ah! see how He loved me!*" Oh what would He not do, could He rescue these precious souls made for immense happiness and glory, the glory He had with His Father with all Eternity? Oh! if Joseph's tender compassion for his brethren's affliction, made him throw himself upon their necks in the impulse of his affection and bathe them with his tears: "*ploravit super singulos*", (*Gen. xiv*). What must have been the thoughts of our Sweet Brother Jesus, our sorrowing Father, about each one of us? for over the very best of us, had He not reason to weep? and at that awful moment did He not bathe each one of us sweetly with His precious tears? Yes, most truly I was present at that moment to the Sacred Eyes and Heart of my Saviour God. "*Spare him O Father! spare them all; they belong to You as well as to Me. Oh! take them to Thy Bosom, and let no power be able to pluck them out of Thy Hand. Alas! my soul, even the tears and the blood of Jesus will not save you without your own persevering co-operation. God respects*

man's soul, his *free-will*. He forces no one; He gives sufficient grace to all, but comparatively few work with that grace, and strive to preserve and increase it by humble and persevering *prayer*, examination of conscience, and frequent, confident approach to the appointed Institutions of Christ, for the express purpose of supplying efficacious graces to our souls, more especially the Sacraments of Penance and the Holy Eucharist. One of the most unmistakable proofs of a sincere *good-will*, and of *true sympathy with our Redeemer's bleeding Heart*, would be, great exactness and attention to the faithful discharge of that most important duty of every Christian, viz.: "*The daily Examination of Conscience*". For this end, let us resolve with God's grace on the following practices, as the perfection and purity of a true Christian require that his whole life ought to be one continuous examination of his interior, to see that he is doing all that God demands of him at each moment as it comes.* To be armed then for that combat, without which we cannot expect peace in this life of trial and temptation—three examens would be advisable each day—that of *prevision* in the morning, of our "*interior peace*" at noon, and the review of these two examens and of all

* P. L. F. Argentin.

our actions in general, during the day—at night.

1. *In the Morning.*—Let us glance at the four principal enemies we may have to encounter in the day:—

1. Temptations from our neighbour.

2. Temptations or repugnances arising from our own native depravity.

3. Those arising from our particular exterior employments.

4. The malice of the devil.

1. Let us resolve not to avoid the society of persons who oppose or entertain ill will against us, but rather prepare ourselves to speak to them with great sweetness and charity and to bear tranquilly whatever in them hurts our self-love—thus shall we improve in *patience*, and gain our brother's soul to Jesus.

2. Should we feel a repugnance to some good practice or some duty, such as an austerity, some mortification of the senses, some humiliation, confusion, or laborious work, we must not only not *yield* to it, but refrain even from any effort to divert our mind from it, we must boldly face it, bear with it, conquer it, and keep *firm* and *constant* in our good resolutions.

3. Should we feel great disgust or weariness for any duty imposed on us by God's Providence, we must not give it up on *that account*, and instead of listening to nature's weak repinings, we must try and acquire a particular and

holy affection for it; and thus what *was* only a cross, will, by conformity to God's Holy Will and union with Jesus Crucified, become a source of spiritual joy.

4. Should the demons persecute us by their importunate suggestions or violent temptations, we must not fear or lose courage, but treat them with *contempt*—they cannot endure *contempt*! and will cease to molest us. Make acts of humility, etc. Thus is to be made the morning examen.

II. *In that of Noon*, consider the state of your interior peace, which consists in a tranquil adherence to God's Will, otherwise fidelity to grace, to obedience, inspirations, etc., then the Prince of Peace will reign in your soul, and no wars from within or without can deprive you of this sweet peace purchased at so dear a rate by "*the Man of Sorrows*!" All will then be done with spiritual gust, and well done. But as all is confusion and imperfection when we lose this treasure, four practices we suggest for its preservation:—

1. As we deem a grain of sand to be *nothing* in comparison with the joys of heaven, so should we be *so dead* to the world, to creatures, and to *self*, as to deem *all that as nothing* when put in competition with God and *His good pleasure*.

2. Ever hold in mind that God is infinitely *wise*, knowing all things; infinitely *powerful* and *good*, and, therefore, *we must depend on*

God alone, and believe that He will sweetly and mightily bring about all things for His own glory and the salvation of those who love Him.

3. When this Divine Providence sends us sufferings, *we must love them*, being convinced that as the *Paradise of Heaven* consists in pure enjoyment, so does *that of earth* consist in *suffering*!

4. Undertake not many good works; though your motives may be good, confine your attention to those only which the *Will of God* seems to have marked out for you. Cultivate simplicity and avoid multiplicity, superfluity, and dissipation. Thus the Noon examen is, to see by these rules what is the state of our interior peace.

III. The Evening examen should be more recollected and longer; but not longer, if so long, as a quarter of an hour. Begin it by addressing Jesus Christ as your *Judge*, making acts of profound adoration, asking Him to give you that heavenly light which will leave nothing unrevealed in your soul at the *Day of Judgment*, when He will judge *justices*. Then glance at the manner in which you served the Lord, and quietly observe your want of mortification and fidelity, your discouragement and inordinate impulses, so injurious to recollection and the interior peace of your soul, the throne of God, for "*He has made His habitation in peace*". Having discerned part of your fail-

ings, remember that those you cannot see are infinitely more numerous; humble yourself, then, in the presence of your Judge, and ask Him to blot out your sins, and to purify and to fortify your soul. Give yourself without reserve to Him, that He may do so, and may give you a sincere and solid regret for the past, an efficacious desire of pleasing Him perfectly in future, and *an unbounded confidence in His Mercy!* Now, my soul, that we have resolved at least, to apply the balm of a contrite spirit, and a life of penitential love, to those fearful wounds *our* sins inflicted on the *Heart* of our tender and anxious Parent, Redeemer, and Divine Friend; let us cast our warmest affections and our good desires into that Sacred Asylum of Love, as likewise our sighs and prayers on behalf of all unhappy sinners (those especially now in the agony of death), and then let us contemplate, and enshrine within our heart of hearts the personal sorrows and afflictions of Him, whom alone our soul loveth and panteth after! Come, O Holy Ghost! teach me to know and love my Jesus, teach me how to mourn over the incomprehensible depths of His exceeding great woe and desolation!

Third Point.—Jesus, the Eternal God, the only Begotten Son of the Father, full of Grace and of Truth, infinite in every perfection,—Jesus, the Light of true Light, the Joy of Heaven and Earth! is now plunged deep in an abyss of pain and mortal sadness, proportioned

to His infinite love for His Father and for me. Jesus weeps, He groans, He writhes in unutterable, inconceivable agony! His strong Heart breaks, and is torn and shaken to Its centre, and though the sport of as many breakers on that boundless ocean of bitterness and horrors as there are human crimes and miseries on record in creation, yet He still *lives*. Yes, His angry Father is inexorable, He will not suffer one drop of His bitter Chalice to pass away from Him; Jesus, the *Voluntary Victim* of atonement for unfortunate man, must drink it to the dregs. His repugnance to suffering and death, is one of his greatest torments. O my sweet Saviour! how can I refuse to suffer after this fearful struggle of Thine? May suffering be welcome to me, when Thou my God art not exempt from it!" "The unfortunate Acham beholds a hundred thousand arms raised to crush him to death with stones! but Thou, O most afflicted of men! Thou, O adorable Saviour, and God of unapproachable Majesty! dost behold not a hundred thousand arms raised against Thee, but the arms of all mankind, whose sins like so many arrows, pierce Thy noble Heart". Not one drop of consolation from His Divinity, from human sympathy, even from His tender and adoring Mother, or the few sincere and chosen friends he could boast of. "*Could you not watch one hour with Me?*" said He to Simon Peter, and coming to him and to the others

three times, He always found them sleeping! Instead of manifesting impatience He forgets His own woes, and charitably warns them *to watch and pray lest they fall into temptation*, and He tries to excuse their almost miraculous insensibility, and so soon too after receiving His Adorable Body and Blood: "*The Spirit, He says, is willing, but the Flesh is weak*". He still perseveres in prayer. "*And being in an agony, He prayed the longer: and His sweat became as drops of blood trickling down upon the ground*". Luke xliv.

Behold, my soul! thy Redeemer prays: listen—He speaks:—"O my injured Father! O faithful children and friends! O my Mother! O, ye heroic martyrs! the glory and propagators of my Holy Spouse the Church, which I built on Peter! O ye confessors, ye devoted virgins, ye angels and Heavenly Hosts! behold and say, '*if there be sorrow like unto mine?*' But tell Me, where but in this '*Heart of Mine*' is truth and love, mercy, justice, and peace to be found? Take it then, and let it be your Victim. One tear, one sigh, one drop of My Blood, would save ten thousand worlds; a single act of My Will brought forth this universe, and might have saved *man if he willed efficaciously and really to be saved*; but nothing less than the inconceivable sufferings of these *three dreadful hours* and of My Passion, would content My *infinite sorrow* for

sin, and My infinite thirst for justice, for the reparation of My Father's glory, and the awful havoc which sin and the devil effected in these beautiful and intelligent souls, made to *Our Image and Likeness*, and loved by the Three Persons of the Eternal Trinity: O so inexpressibly loved! O yes, My beloved ones! your Redeemer's sorrow is infinitely great, but His love is greater still. Come now and *mourn over 'My sorrows', and I Myself will comfort you.* Mourn! I feel my life's blood rushing to My heart when I reflect that the greater number will not profit by *all* I have done and *suffered* for them; and that if this *blood* of mine does not extinguish the fire of Hell, it will immeasurably increase it; that if it purify and convert not those souls of Mine, my Father's wrath will fall upon them with tenfold vengeance! *O mourn!* But no; I will not die yet! I will live that I may *suffer* and save at least more than millions and millions of souls, repair fully *My Father's Glory*; satisfy His Justice, *obey Him* unto the death of the cross; and merit immense and particular graces for faithful and chosen souls, inconceivably, dear to me! See that Blood, my friends now oozing from My fragile body! Beware how you approach too near It, unless it be with that lowly reverence due to the *awful holiness of your God!* Never forget the unparalleled anguish, and *sin* its source, which violently caused it to rush forth now in torrents

from every pore, and yet a few hours hence from the scourges, thorns, nails, and spear ! O treasure It up, for in It you will find "*Life everlasting*". "Weep until your last sigh over My sorrows," but much over your own *personal sins* and the sins of each poor neighbour. Go to My sweet sorrowing and desolate "*Mother*". She is "Chief Mourner and Queen of Martyrs", place yourself under her patronage, she is the best, the wisest, and the most amiable of mothers, and to you I bequeath her in all her goodness. *Remember Me !* I will see you again and your sorrow shall be turned into joy. I will not leave you orphans. I will send the Paraclete to comfort and bring about the fulfilment of all my promises in you with *might and sweetness*" ! Arise, let us go hence !

Colloquy.—O Thou art truly the Son of the Living God. Adorable Jesus, who hath come into the world. It is only my God who would thus condescend to speak to His poor dependant creature:—Yea Lord, as Thou ever speakest to the heart that loves Thee, and humbly seekest to abide with Thee, and above all to weep with Thee over Thy Sacred Sorrows. Thou, O God Supremely great and good ! Thou alone couldst bear with me and think of my welfare in the very height of Thy affliction. O Thou Joy of my Soul ! May Thy Infinite Love be praised, glorified, and adored eternally. O my God ! Thou, O Divine

Fortitude! hast reduced Thyself to this extremity, to become like me in all things; to show me that only *love* could oblige Thee to suffer and to be my model and consolation in the miseries of life. Thou art the Power of God my Saviour! But to hide that Divine strength for the love of me; to feel weakness, to fear torments before they happen, as I am wont to do, I who am but misery, and infirmity—to be willing that sorrow should begin with fear and sadness as it does in me—this Divine Jesus all proceeds from love. O that I had never departed from Thee Thou Divine Light. But why am I still even to this hour intent on aught else than the bliss of pleasing Thee? Most blind and foolish am I, when I seek my consolation out of Thee, *O Thou only Joy of my soul*. How ungrateful am I when I forget the love I owe Thee and spend my life in *sin*, which lacerates Thy tender Heart. Why am I not ashamed of myself? How can I endure myself? Why do I not desire that the earth should open and swallow me up, when I behold Thee weeping with burning tears of love for the evils I have committed, and expiating with so bitter a sorrow, the criminal pleasures to which I have abandoned myself. O that I could lose myself in Thee, and behold myself only in Thee, what different sentiments then I should have. Why was I born if must give Thee so much pain? Have mercy on me, O Infinite Mercy. I beseech of Thee do—by

the sorrow Thou sufferest, by the tears of blood Thou sheddest, and by the love Thou bearest me. O grant that after sinning against Thee, I may so rise, promptly and sincerely, as to deserve the joy of suffering for Thee. Give me O Divine Jesus, whom I adore really present on that altar! one spark of that love with which Thou burnest for me; that I may know Thee better, know myself, *hate myself* and take revenge upon myself for what I have done against Thee. But since the sight of those who are to perish redoubles Thy grief, permit not O Love Divine, that my poor soul should perish. Thy sorrow alas, is great enough without being augmented by the foresight of *my ruin!* Open my ears that I may hear Thy voice and listen faithfully to Thy inspirations—open my eyes that I may behold Thy examples; open my lips that I may sing forth Thy Mercies; soften my heart that I may become sensible of Thy sorrows, and *afraid of everything calculated to renew them!* Grant, O thou life of my soul, that I may feel what Thou feelest, that I may bewail *my wanderings* as Thou bewailest them; that I may seek *Thee*, as Thou seekest me, or rather, O my God; I ask nothing of Thee; I resign myself to Thy love; conduct me, convert me, attach me to Thee, purify me, form me, as Thou pleasest, and suffer me not to be separated from Thee. . . . Tell me blessed Master, what is that “Joy in the Holy Ghost” Thou camest to

establish ? for when joy was proposed to Thee, Thou didst choose the cross in preference. "Ah! my child, did not my Apostles come forth from the council (after my death and the coming of my promised Spirit upon them), *rejoicing* that they were found worthy *to suffer something* for My Name's sake?" They were not of the world, and relished not *worldly joy*; their joy was *spiritual*; it was centred in Me and My Cross. The first effect of the presence of the Holy Ghost in them was an ardent desire of, and an invincible perseverance in establishing, the reign of 'Jesus crucified' in all hearts. I taught them by my prayer and agony in the garden, that no matter what might be their repugnances, their natural fears, and desolations at the sight of torments, interior anguish, or death, if only they *persevere in humble prayer to our Father in Heaven, in perfect confidence and lively faith in Him and His promises*, in desiring only His good pleasure, and in cheerfully embracing, or at least resigning oneself to that cross, to that bitter chalice that our Father in *mercy* sends them, they shall most certainly receive at His hands all strength and comfort, which the Theological Virtues, perfected by the gifts and fruits of the Holy Ghost, are calculated to impart. Human relief likewise will not be refused if expedient, but a Christian should pray and strive not to look for mere human consolation, at least to be at all times *so detached from it*

as not to lose *interior peace* when it is refused. O my Divine Master! would that, like Thy bravest servants and martyrs, I too might thirst after tribulation and persecutions, which, as so many chisels and hammers, so enhance the lustre of that most precious of all diamonds, ‘*the gift of Thy holy love*!’ then with a great saint I will cry out: ‘Let us take wing and fly on high; what do we here, brethren? Let us go to Eternal Life:—or, “*To suffer and not to die*”.

Let us conclude these reflections by esteeming one act of patience, of genuine self-denial and true humility, of perfect conformity to the Holy Will of God, as far more meritorious and Christ like, than endless works of zeal, and even miracles! That by the *Cross alone*, whether borne with Jesus in His interior dereliction in the garden and on the Cross, in His persecution and exile, in His entire life of unceasing suffering, or at that hour of unmitigated tortures when His life was ebbing from Him, and His most desolate Mother, standing in silent agony, filling up the measure of His cruel sufferings and her own unparalleled woes, at the foot of His gory Cross!—by many tribulations can we alone hope to see the kingdom of God established in our souls; by justice, peace, and joy in the Holy Ghost. Joy comes from the possession of some *good* earnestly desired. Desire pain, labour, privation and humiliation, nay, death itself, for Jesus’ sake, and justice sake, and as the highest favour

that could be conferred on you ; and your *joy* will be very great indeed ; for those spiritual treasures are abundant, and truly interior souls will abound in the *joy of the Lord*, for their few days or years of exile here, they will enjoy an anticipated paradise ! All are not so perfect as to desire or ask for sufferings, but *all are obliged* to aim at *perfect conformity* to the Will of God ; and this conformity is the best disposition for dying happily ; it includes all others ; it renders contrition perfect, prepares the soul to receive the graces of the sacraments, elevates and unites the heart to God more purely, and procures the assistance of the saints. It diminishes the terrors of death by taking away from us that servile fear which arises from self love, and occasions useless anxiety at that last moment. "*Father*", says Jesus, our model sufferer, "*into Thy hands I commend my spirit. Not my will but Thine be done*". The *love of our God* alone and the *fear* lest anything might come between us and Him, are our predominant feelings ; we cast ourselves wholly, past, present, and future into that ocean of mercy, and into the sacred arms and loving heart of our zealous Friend and merciful Redeemer, in whom alone we can find life. Oh ! let us never cease to pray for this blessed and best disposition for dying happily ; this loving resignation into the hands, into the bosom of our heavenly Father, and into the infinitely amiable and devoted

Heart of Jesus ; that humble confidence in His plentiful redemption and saving merits, which can supply all my defects and make me worthy of His promises. "*Father*", is a word of love and tenderness, "*into Thy hands*", a word of boundless confidence, "*I commend*", is my last will, giving back to my Lord all the talents *He lent me*, "*my spirit*", all that I am, have, or hope for ! Let us exhort our dying brother (or sister) in Christ, after making an exact confession of his sins, to forget himself, and neither think on the punishments he may deserve, nor of the state in which he may be found after death ; but to resign himself to God with all his heart for *time* and *Eternity*, desiring only that the Divine Majesty may be glorified by His poor creatures in whatever manner he sees best. "Live, Jesus, live, and let it be my life to die for love of Thee". Amen.

"*Blessed are those servants, whom, when their Lord cometh, He shall find watching*".

"*It is well to fear death*".

I. The impious and the senseless regard *Death* as the greatest of all misfortunes. Ordinary souls look upon it with submission to the supreme will of God ; but truly wise and fervent souls behold it with joy, and even desire it with a sort of eagerness and *holy impatience*, as the term of their exile, the happy port after a long and painful voyage. If I had to speak to guilty and criminal souls only

who live in *Sin*, without ever thinking of returning to God, far from wishing to diminish the fear that they may have to Death, I would on the contrary say to them: "*Fear*, tremble, shudder at your condition. The avenging sword perhaps is hanging over your head and about to destroy you, the tomb yawns beneath your feet, Eternity threatens you with all its awful horrors", etc. But having to speak to pious souls who fear God, I will beg of them to preserve a *reasonable fear*; a fear followed by practical results, a penitential spirit, true amendment, a life of faithful love and sacrifice, etc. But let them banish such afflicting ideas as the recollection of past sins, *perhaps still unforgiven*; the judgments of God, etc.; fear of impatience, of not persevering to the end, etc. . . Thoughts so injurious to that *faith and confidence* they ought to have in the *Mercy of God and the Merits of Christ*, which deprive them in their terror, of the power of reflecting on, or preparing with humble, penitent resignation and confidence for this *great, this inevitable* sacrifice, a sacrifice, viewed in the light of *Faith*, so calculated not only to quiet our alarms, but even to sustain, animate, and console the true Christian.

In order then to prepare yourselves as piously as you can for this *decisive moment*, examine whether your conscience reproaches you with anything important. If so, put it in order without delay; if you have *doubts*,

hasten carefully to enlighten them; deplore your errors in the bitterness of your heart; above all, wait not for the extremity to detach yourselves from the things of this world; hold yourselves in readiness, live each day in expectation of your "*last day*". You owe it to your religion, and it requires it of you. And then, when death shall present itself to your view, *give yourself up submissively*, offer the *sacrifice of your life to God*, await His orders, and when you have, by God's grace, succeeded in putting yourselves in those holy dispositions, look with contempt on every suggestion of the *evil spirit*, every thought of despair, presumption, nonconformity, impatience, *attachment to life*, to *anything*, but God's pure, ever wise, and amiable Will. Abandon yourselves with entire confidence in union with "*Jesus dying*", into the Hands of your Merciful Father in Heaven: your *hope* and trust will have a great reward.

II. Come now, Christian souls! animated with the true Faith, and on this account generous and capable of great sacrifices when God commands them of you, I proclaim to you all in His name: *Heaven is your country, your home!* Earth is only a place of exile and expiation. Let us, therefore, raise our hopes above this world, above ourselves, and still more above vain terrors and excessive alarms; and when Death shall come, *let us go with confidence where our God calls us*, where the

Saints invite us, where our allotted places await us. Let us go join those glorious troops of the blessed, who are seated in the kingdom of God, with Abraham, Isaac, and Jacob; let us quit without regret this "*Valley of Tears*!" this miserable abode of the dying, to enter into the "*Land of the Living*", to join the blessed company of the Elect, and to enjoy, (*as we confidently hope through Jesus Christ*) Eternal delights. Above all, let us be animated with the thought, that Christ Jesus, our Lord, Creator, and Saviour, who has taken possession of that seat of bliss, prepared for us, and purchased by His Blood, yes, Jesus Himself will come to meet us, to welcome us, and press us to His Heart, and will take us to dwell for ever with *Him*, the Father, and the Holy Ghost. Then, far removed from the *danger of offending God*, we shall *see Him* without a veil, face to face. We shall *love Him* with an undivided, undistracted love. We shall *possess Him* in the infinitude of His Goodness, His Aimable and Adorable Perfections, without *fear* of ever more being separated from Him.

Colloquy.—O Sweet Jesus! may my soul, so dear to Thee, *die the death of the Just*; may it enjoy eternal rest; perpetual light, and may it possess everlasting peace. *Thou didst die for it!* therefore why should it not *greatly hope in Thee, my God and my all?* Oh! grant me *Thy Love*, Lord Jesus, and death will be to me the portal of *true life*. Thou mayest not

require me to die *for* love of Thee, like the martyr, nor could such a wretched sinner expect the great grace of dying of *pure love to Thee*, like Thy sacred Mother, St. Francis, and other highly favoured souls; but at least, most amiable Saviour! may I live and die in *Thy holy love*. I must now begin to live the life of the *just*. I unite myself now, until death, to all holy penitents in grieving for the past, in vigilance over the present, in resignation to *Thy Will, my God*, for my death, and whatever Thy Providence shall send me until then. O my good, God come to my assistance in my last hour. From this moment I offer Thee the *Sacrifice of my life* as of a deposit which Thou hast entrusted me with, and which I must return the moment Thou askest me for it. Oh! may it have tended wholly to Thy glory. Grant, O holy God! O God of Mercy, that I may be full of confidence in Thee at that dread hour; my *will* perfectly conformable to *Thine*; my heart overflowing with *gratitude* for the life and graces bestowed on me; full of *contrition*, penance, and love; full of *ardent desires* to behold Thee, its sovereign Beatitude! its only true Life! O come, *Lord Jesus*! take me to Thyself for ever. Amen.

[*Here invoke the B. V. M., St. Joseph, St. Michael, Guardian Angel, Patrons, etc. for the grace of a happy death.*]

EXAMPLES.

"Ah! Father", said the famous and holy Père Ravignon when dying: "I desire to die—perhaps I may desire it more than I ought; nevertheless, God is my witness that it is not that I may have to suffer no longer here on earth. Oh no! but only that I may have the bliss of *seeing Him in Heaven*". St. Francis, in his sickness, prayed and wept without intermission. He completely lost his sight on his death bed from excess of weeping. When implored to pray that God would lessen his violent pains, he got out of bed, and falling on the ground and kissing it, said: "*O Lord, I return Thee thanks for the pains which I suffer. I pray that Thou increase them a thousand-fold, if such be Thy Holy Will. I shall rejoice that Thou art pleased to afflict me without sparing my carcass here; for what sweeter comfort can I have than that Thy Holy Will be done?*" Having recommended the love of God, holy poverty, and patience to his brethren, he would lie on the ground in a very old habit, and had the "Passion" read to him. He then began the 141st Psalm, and having repeated the last verse—"Bring my soul out of prison, that I may praise Thy name; the just wait for me till Thou reward me", he yielded up his seraphic soul to God.

Read the three last chapters of the 1st Book of the *Imitation*, also the xvi. and xvii. of the 4th, and the v. and vi. of the 3rd.

To these should be added earnest acts of those virtues we must exercise when dying; such as "acts of resignation and conformity to God's will, of contrition, confidence, gratitude, desire of seeing God and possessing Him, union with the Death and Merits of Christ, generous sacrifice, patience, and pure love". It would be well to make these acts in two or more visits to the "Blessed Sacrament" for three days, or one day every month, and being as retired and recollected as possible, to shake off tepidity and perform one's ordinary actions with all possible perfection. To make an "Act of Faith" on all points as taught by holy Church. To make a more exact and fervent confession, to receive spiritual "Extreme Unction"; to receive Holy Communion as *Viaticum*; to resolve on some practice of *interior mortification* for the ensuing month; to recite the prayers for the agonizing, *Depart, Christian Soul*, etc.; the Stations also if practicable; these and all the actions of these three days, Mass, Beads, acts of Charity, Penance, etc., should be offered up to obtain the incomparable grace of a *happy death* for oneself especially, and then also for those who have most claim on us; for those then in their last agony, and for those deluded beings who never think of preparing for an endless eternity! By saying the *Vespers* of the Dead at one visit, a Nocturn of *Matins* at another, and *Lauds* at the next; *thus* would it be well also

to recite the *Office of the Dead* for the relative or friend who *last* departed from us, and for all the souls in Purgatory. *With what confidence will those meet the summons of death whose whole life was a preparation for it!*

SPIRITUAL EXTREME UNCTION.

I adore *Thy blessed Eyes*, O my sweet Saviour! and by Thy anguish on beholding the cruel martyrdom of Thy dear Mother, as she stood beneath Thy gory cross, glorify The Father and atone mercifully for all the sins of which my eyes were the unhappy instrument, give me true contrition and perfect forgiveness. *Amen.*

May the insults and blasphemies of Thy executioners atone for the sins I committed by my *hearing*. O Word of the Father! by the vinegar and gall that drenched *Thy adorable Tongue*, and Thy precious words and prayers for my salvation, atone for all the injury I have done Thee and my neighbour by my *words*! *Amen.* O Divine Victim of my sins! by those awful wounds of *Thy blessed Hands and Feet*, forgive me, and atone for all my bad and foolish actions and all my movements of soul and body contrary to Thy holy Commandments and Thy holy Church, or to the least indication of Thy adorable *Will*. *Amen.* In prostrate adoration, O *infinitely amiable Heart!* here ever burning with the most ardent desire for my happiness, I implore

of Thee to inflame my wretched heart with the same fire that consumes Thee, forgive and forget the coldness and dissipation of mine, its love of *self*, its ignoble search after base, worldly interests and pleasures, for which it would meanly barter its own divine character, its dignity as a Christian, and Thy everlasting love. Amen.

The month of September is set apart by pious souls to honour the sufferings of the "*Blessed Heart of Mary*", and to obtain through them the grace of holy conformity to God's Adorable Will. The Church makes special commemoration of her "*Dolors*" on the third Sunday in September, and on Friday in Passion Week.

PRACTICES OF DEVOTION TO THE DOLORS.

I. On awaking every morning, go in spirit to Calvary, and present your heart to this sweet suffering Mother, that she may place it within the burning Heart of her Divine Son ; and ask that it may be filled with the gifts and fruits of the Holy Ghost, thereby worthily to venerate and sympathise with her, and with that "Adorable Victim" in their mysterious sorrow.

II. Be mindful, during this month especially, to unite every pain both of mind and body with those unparalleled woes it was her lot to en-

ture in the great work of man's redemption. Thank her when she sends you a portion of the cross of her Son and of her own, the greatest proof of her maternal love, and even say with a Xavier, and with all her true children: "*Yet more, sweet Mother, yet more!*" ask true patience for me, and that with thee I may say from my heart: "*Behold the handmaid of the Lord: may it be done unto me according to Thy Word*".

III. Each day this month, say the "Beads of her Dolors" as follows:—Seven decades, of one large and seven small beads. On the large one, "*Our Father*", etc.; on the small, "*Hail Mary*", etc. Before each decade, hold a short colloquy with your Blessed Mother on that particular sorrow you commemorate. In the first Decade, "her foresight of Jesus' sufferings", Simeon's Prophecy, etc.; second do., her Son persecuted and exiled, or the "Flight into Egypt"; third do., with St. Joseph she seeks in anguish her lost Son, whom she finds in the "House of Prayer"; fourth do., she meets her disfigured Son crawling in agony up the Hill of Calvary, bearing *His heavy Cross*; fifth do., your Mother, the noble Queen of Martyrs, the Redemptrice of the Universe, standing beneath the gory Cross of her Son and her God, sees Him droop His Head, and *die for you!* sixth do., she receives His Corpse, still united to the Divinity, into her arms! seventh do., she is now desolate, and resigns

Him to the tomb. After each decade, "*Glory be to the Father*", etc., and the following aspiration may be added:—" *Vouchsafe, O Mother of Sorrows, conceived without Sin, to imprint the Wounds of thy Crucified Son and thy Dolors, deeply on my heart*". By reciting seven Hail Marias, and the above aspiration after each, with a contrite heart, Pius VII. granted 300 days' Indulgence, and a Plenary once a month, if it have been said daily for the space of a month, by approaching the sacraments, and praying for the intentions of the Church. Conclude each decade by the following prayer:

PRAYER.

O dearest and best of Mothers! I offer thee with those prayers, all the affections of my heart, that, loving thee well, Jesus may love me more. I cast myself upon thy love and tenderness, with a confidence that knows no bounds. The last dying sighs of thy Blessed Son have surely found an echo in thy *great Heart*! and oh! with what ardour and assiduous care dost thou not watch over me, sweet Mother! For what tribute to the memory of thy Divine Son would prove more in accordance with the sentiments of His Adorable Heart? Ask for me, and for us all, that the Holy Ghost may breathe into our souls thy spirit, and the spirit of thy Crucified Son, that our hearts may ever be inflamed with pure

love, purified by patient sufferings and perfect conformity to God's Blessed Will, and enlightened and directed by the Eternal Truth, that by *obedience* to its dictates during life, we may truly say with the Lord Jesus in death, "*All is consummated*". Amen.

The following Prayer is shorter, if preferred:

PRAYER.

Collect Deus in cujus. O God, in whose Passion, according to Simeon's prophecy, the sword of grief pierced the sweet soul of glorious Mary, the Virgin Mother, grant in Thy Mercy, that we who with honour commemorate her sorrows and sufferings, now during this "*month of her Dolors*", or at all times, may be helped by the glorious merits and prayers of all the saints that faithfully stood, or will yet stand by Thy Cross, so as to partake of the happy fruits of Thy Passion, who liveth, etc. Amen.

The third Sunday in September is the Feast of her Dolors, as also Friday in Passion Week.

PREPARATION

For Communion, Mass, Meditation, or as Devotion Suggests.

I. *Who comes to me?* Jesus Christ, my Divine Redeemer, who, during the three hours He hung on the Cross, suffered the additional torments of beholding His Blessed Mother—her soul transfixed with a sword of sorrow.

II. To whom does He come? To me, who, by my sins, have so much contributed to the agony of the Mother and the Son. *She* not only partook of the bitter cup of her Son's Passion, but, from the moment of His Birth, had His sufferings ever present to her mind; yet how seldom have I sympathized with this afflicted Mother!

III. Why does He come? That I may learn by His humility in coming to me in the Holy Communion, and by the bright example of fortitude and conformity with which the life and sufferings of His incomparable Mother presents to my view, how to honour worthily His profound humiliation in assuming our flesh and on the cross, and what Jesus and Mary have a right to expect from me in return, and that I may obtain grace to support with perfect conformity all the exterior and interior trials which may be sent to me, though I should be filled "*with bitterness, and inebriated with wormwood*"—*Lam., ix. 15.*

THANKSGIVING.

I. Look with the eye of Faith on Jesus Christ, and imagine He says to you from the Cross, "*Behold your Mother!*" And now tenderly contemplate her overwhelmed with grief, waiting for the moment when His sufferings would terminate, and she should receive Him into her arms! Remember, soul, so precious to her and to Jesus! that each time you look

upon your Crucifix, God looks with compassion on you.

II. Beg that your *sins*, whereby you have deserved wrath, should be weighed in a balance "with the greatness of your Saviour's sufferings". Reflect, with the firm resolve of prompt and persevering conversion, on the deep anguish of *Her* who mingled Her tears with His Blood!

III. *Resolve again*, rather to *die*, than to renew the *cause* of His torments, and those of His Blessed Mother, by the least wilful transgression, and never forget, that they who shall have been most united with their suffering Redeemer during this life, shall be nearest to Him in glory in the world to come, to which we are all fast hastening.

Aspiration.

"He that spared not His only Son, but delivered Him for us all, how hath He not also with Him given us all things"—*Rom. viii. 32.* *Yea, even His own Mother, has the Lord Jesus constituted our Mother also!*

PRAYER.

Remember O Gracious Virgin! that thy agonizing Son recommended me to thy Maternal care. Vouchsafe then to admit me into the number of thy servants. Assist me and

all sinners during life, but particularly at the hour of our death may we say with heart-felt love: "*May the most Holy Will of God be done*". Amen.

PRAYERS

IN HONOUR OF THE PRINCIPAL DOLORS OF
THE B.V.M., BY ST. ALPHONSUS LIGUORI.

Come Holy Ghost, etc.

I. "*Simeon's Prophecy*".—I compassionate Thee, O most Sorrowful Mother! Thy heart was pierced with a sword of grief when Simeon foretold Thee in the Temple the ignominious Death and desolation of Thy Divine and most dear Son, that thou wast destined one day to witness. By the great anguish of Thy suffering Heart, O Gracious Queen of the Universe! impress upon mine, in life and in death, "*the Sacred Passion of Jesus and Thy Sorrows*". Amen. *Pater, Ave, Gloria, after each.*

II. "*The Flight into Egypt*".—I compassionate Thee, O most Sorrowful Mother! Thy heart was pierced with a Sword of Sorrow, on seeing Thy Innocent Son no sooner born, than persecuted unto death, by those very individuals whose Eternal Welfare brought Him down from His Throne of Glory, where-

upon Thee wast obliged, though young and delicate, to set off for Egypt in the midst of the night, thyself and blessed exiled Babe exposed to cruel hardships on the journey through inhospitable wilds; Thy holy Spouse distressed, seeing Thee and Thy Divine Infant in the midst of want, strangers, and idolaters in Egypt! By Thy Sacred Heart's affliction, dearest Mother! ask for me grace to suffer patiently in union with Thee until death, the trials of this our exile, thereby to escape the torments of Hell, which I deserve for my sins. Amen.

III. "*The loss of the Child Jesus*".—I compassionate Thee, my most afflicted Mother! Thy heart was pierced with a Sword of Grief, when, missing Thy Blessed Son, Thou didst seek Him sorrowing, night and day, oppressed with the most painful fears and anxieties. By Thy sighs and tears during those three days, days too sad and bitter for Thee, sweet Mother! ask that I may ever preserve purity of heart, and never lose the presence and the love of Jesus and of His Holy Paraclete, and breathe forth my last sigh in peace and *great hope* in the arms of Jesus, Mary, and Joseph. Amen.

IV. "*Mary meets Her Blessed Son carrying His Cross*".—I compassionate Thee, my most afflicted Mother! Thy soul was pierced with a Sword of Grief on seeing Thy Divine Son, a condemned criminal, with chains and

fetters, covered with blood and wounds, crowned with thorns, falling under the heavy weight of the Cross and of *our sins*, going like an innocent lamb to die for us! But what cruel havoc was effected by that Sword of Sorrow, dear Mother, when Thy maternal eyes met the dying glance of Thy Adorable Son? By those woes of Thy sinless Heart, ask for me *perfect conformity to the Will of God*, so that I may cheerfully carry my cross in union with Jesus, until my last sigh. Amen.

V. "*Death of Jesus*".—I compassionate Thee, thou most afflicted of all Mothers! Ah! truly was Thy soul pierced with a Sword of Grief, when on Mount Calvary thou didst behold Thy Son gradually sink in death, amidst accumulated tortures and humiliations, in a total and unparalleled privation of all comfort, human and Divine. By Thy heart's agony, dear Mother, which was according to the measure of Thy love; by the dread agony of *Him*, who was Thy life; by the acute anguish of that memorable moment when He said to Thee, "*Woman, behold Thy Son*", bequeathing us all to *thy Maternal Protection*, after which Thou didst behold Him bow down His noble Head in Death, in obedience to His Heavenly Father, and the excess of His love for man, oh! ask Thy Crucified Son, that I may live and die crucified to all things in this passing world,

God alone being the sole object of my thoughts and actions, and that desiring Him alone, whilst dwelling in this land of exile, I may one day enjoy His Adorable Vision, face to face, for an eternity. Amen.

VI. "*His Sacred Side is opened with a Spear*".—I compassionate Thee, O afflicted Mother! Thy heart was cruelly pierced with the Spear that penetrated the Sacred Side and Heart of Thy Adorable Son in Death, having just died for ungrateful brethren, whose passion for tormenting Him is not satiated, even by His bloody Death! By this cruel indignity, all thy own, ask for me grace to live and die in the Sacred Wound in His Side, and there with all the Saints, may I have no other thought or affection, but for God alone. Amen.

VII. "*Her Son is left in His Solitary Tomb*".—I compassionate Thee, O my most Sorrowful Mother! Thy tender heart was pierced with a Sword of Grief, when Thy Dead Son was laid in Thy arms, no longer the fair and lovely "*Babe of Bethlehem!*" but a disfigured corpse. "*They dug my Hands and Feet; they numbered all my bones*". "*Ah! Son*", sayest Thou, "*it is love that has reduced Thee to this condition!*" And placing His poor Body in the Sepulchre after it was embalmed, Thou didst bury Thy martyred Heart there with Him. O Mother of Fair Love! by the countless martyrdoms of Thy

peerless soul, obtain the pardon of my sins and of my ingratitude to my loving Saviour, for which I am heartily sorry. O come, Mother of Sorrows! teach me *to mourn with Thee* here below, *that I may be comforted*; defend me, and make me victorious in temptations, and secure for me the grace of a happy death, that through the infinite merits of Jesus and Thine, I may sing the mercies of the Lord for ever and ever. Amen.

Aspirations.

"Immaculate Mother of Sorrows *conceived without sin*", imprint deeply on my heart the Passion of Jesus, and Thy Dolors. Amen. "Jesus, Mary, and Joseph, assist me now and in my last agony". 100 *days indulgence*.

Bd. Margaret Mary Alacoque's attrait for Poverty and Sufferings, etc.

The same year in which Our Lord manifested to the Blessed Margaret Mary His wishes regarding a special feast and increased devotion towards His Sacred Heart, He gave St. Francis of Assisium as her special patron. Between this great saint and servant of God, there existed a great conformity of *attrait* or vocation for holy poverty, humiliations, and suffering, and these characteristic virtues of his Order were deeply engraven on the heart

of the Blessed Margaret Mary. "How is it", she says to her director, "that poverty and sufferings are so very dear to me, and yet, what I have to suffer, is not worth the name?" On the Feast of St. Francis, being in prayer, God showed her this Seraphic Adorer of Jesus Crucified, shining with an incomparable brightness, and as if seated on a throne of glory, far above the other saints, on account of his closer resemblance to our Saviour in holy poverty and sufferings, and in bearing the glorious marks of the "Five Wounds". Our Lord made known to her that St. Francis was united in a most special manner to His Adorable Heart, and possessed extraordinary influence in obtaining favours through it: that this saint offered himself without ceasing to the Divine Justice, in union with the Sacred Heart of Jesus, to obtain "*mercy for sinners*", but especially for relaxed religious. She saw him as if in tears and groans, prostrate at the foot of God's Throne, to appease His anger on account of certain irregularities which crept into a religious community or order, as the wrath of God is terrible, where the delinquents are consecrated in a special manner to the Divine service. The saint's prayers averted the judgments of God from these convents. It was at the conclusion of this vision, that our Lord conferred on the Blessed Margaret Mary the honour of giving her St. Francis to

be her director, in those new ways of the Cross, which He foretold her and desired her to prepare for. Thus, every grace she received was either a reward for past trials, or a preparation for future ones. And thus too it ever is with the grand affair of our salvation and perfection: merit comes to us by the Cross of Jesus, and every grace His liberality affords us brings us nearer to His Cross, and makes us value and *cling* to it with more perfect abandonment.

Dispositions of Bd. Margaret Mary Alacoque regarding the "Vows", etc.

"In obedience I will only say that, for several days before my retreat, God granted me the spirit and desire of it to such a degree, that both soul and body seemed to live on the thought of so great a happiness! He so fully concentrated all my faculties within Himself, that I found it impossible not to abandon my whole being to my God, and to bury myself as it were, in the vast ocean of His Sovereign Perfections! On the first day He presented His Sacred Heart to me as a furnace, into which I plunged myself, and felt so inflamed, that it seemed to me as if I was about to be reduced to cinders. I then read these words: 'Behold the Divine Purgatory of my love, in which thou art to purify thyself during the days of thy mortal pilgrimage; then I will

change It for thee into an abode of light, of union, and, finally, of transformation'. And in truth, during my entire retreat, I scarcely knew whether I was in Heaven or on Earth, so completely was I absorbed in my God; and this was a trial to me the first few days, as it prevented me from thinking of my sins. But on the night before confession day, I woke up as it were, and all my sins came before me as it were written, so that I had only to read them out for confession, but with such tears of contrition, that I thought my wretched heart would break with sorrow for having offended that Infinite Goodness! who was pleased thus to manifest His sensible Presence in my soul. Then my grief continued to increase beyond all power of description, and the most appalling penance and chastisement appeared too good for me. But after those three days, my greatest torment was the privation of Holy Communion. He placed me in a region of light and glory, miserable creature that I am!—that one moment of such consolation would requite the martyrs for all their sufferings.

I. He espoused my soul in the excess of His Charity, but by an unutterable union, changing my heart into one fierce flame of all consuming love, which destroyed every terrestrial love that offered to approach it, giving me to understand that I was to render perpetual homage to His State of '*Victim*' or

Holocaust, in the Adorable Eucharist, and, therefore, to be continually sacrificing my whole being to His honour by love, adoration, annihilation, and conformity to His dying life in the Blessed Sacrament, practising my vows on this Sacred Model, so totally destitute and dependent on the good or ill will of His own creatures! And so is it not with me by my vow of poverty? not only should I live deprived of the good things and conveniencies of life, but likewise of every pleasure, desire, consolation, affection, self-interest, and gratification, taking what is given me, or giving up what I am allowed the use of when demanded, as if I were absolutely *dead* or without feeling.

In imitation of His *obedience* in the Blessed Eucharist, when my repugnances are at their height, I will say: "My Jesus was obedient even to the Death of the Cross: I will then obey until my last sigh to pay homage to the obedience of Jesus in the Eucharist, whose whiteness denotes, that He must have me a pure victim, without blemish of body, soul, heart, or intention. To be transformed into Him, I must lead a life of love and privation, devoid of curiosity, and ever rejoicing to see my person despised and forgotten, to repair the forgetfulness and contempt Jesus meets with in His Eucharistic Life. My *silence*, interior and exterior, shall be to honour His, and when I speak, it shall be to honour the

'*Word of the Father*', the Divine Word hidden in the Sacred Host. Each repast I will unite to the Food of Immortality, His sacred Body and Blood, and I will pray that every morsel I take may be a spiritual communion that will transform me into Himself. I will take my rest to honour Him reposing in the Host; my crosses and mortifications, I offer up to repair the injuries He receives therein; my prayers and the Divine Office I unite to the supplications and praise He renders there to His Eternal Father; making the genuflection, I will profoundly adore His awful Majesty in His annihilations in the Eucharist, to repair the mock homage He received from the Jews in His Sacred Passion! I will invite all hearts to love Him!—all spirits to adore Him!—all wills to obey and serve Him! and kissing the ground I will say: "*O God! I render profound homage to Thy Infinite Greatness, and I acknowledge that Thou art 'All' and that I am 'nothing.'*" Whatever I may do or suffer, I will enter into this "*Divine Heart*", to unite myself to Its intentions, to fortify my weakness, to repair my faults, particularly those I commit in my prayers. I will impose some penance on myself for every fault, and then offer the Eternal Father one of the Virtues of the Sacred Heart in reparation. In the evening I will deposit in the Adorable Heart all the actions, etc. of the day, that He may purify and use them as

His own, giving me only His love and the bliss of pleasing Him! and as He told me that whatever I may be able to do or to undergo, belongs not to myself, but has been sacrificed by me in favour of the community, I now began to fear I might not be able to persevere in these holy practices, and as I was going to Communion He gave me to understand that He was coming Himself to breathe into me the same life He led in the Holy Eucharist—a life hidden and annihilated in the eyes of men—a life of Death and sacrifice!—and that He would give me strength to comply with all His sacred wishes”.

A SHORT METHOD OF FINDING JESUS.

“*Humility*” will place you at the Foot of the Cross of Jesus. “*Confidence*” will place you in the Arms of Jesus. “*Love*” will place you in the Adorable Heart of Jesus.

Practical Sayings of St. Aloysius.

I. “*Whoever begins to taste how sweet it is to love and serve God, can never be withdrawn from His love and service but by force and violence*”. That you also may experience this truth, have a fixed number of acts of the love

of God, that may be repeated at the Holy Sacrifice, or when visiting the Blessed Sacrament, etc. One act only of that nature suffices to reinstate you in the favour and friendship of your Creator. "*He that loveth me, shall be loved of my Father*".

II. "*A desire of loving God as much as so amiable a Being deserves, and is worthy of our tenderest affection, as also a grief and concern that He is not thus loved by us, is a sign and token that we really love Him*". If at any time you begin to be cool and tepid in this holy exercise, desire at least to love Him, and be concerned that, according to your desire, you love Him not. "*Thou hast given him his soul's desire, and hast not withholden from him the will of his lips*".

III. "*He does not truly love God, who is not willing and desirous to suffer great things for His sake*". Rejoice therefore when God visits you with some cross or affliction—when He sends you difficult trials—when His service becomes tedious and burthensome to you. It is thus He shows *His* love—it is thus He tries and perfects yours. "*For the Lord your God trieth you, that it may appear whether you love Him in reality or not—with all your heart and soul*".

PRAYER TO ST. ALOYSIUS.

(His Office.)

" The spotless lambs in fleece of snow,
 And all their beauty drest,
 But faintly, Aloysius, show
 The candour of thy breast!
 Unblemished saint! divinely fair,
 By grace and virtue made,
 That we thy innocence may share,
 Employ thy pious aid!

" What 's power, what 's wealth, what 's
 scepter's sway,
 Say 'st thou? Why seek ye toys?"
 They 're *shadows all*, they fleet away:
 Give *me* eternal joys.
 Thou youth thus eminently wise,
 Teach us what 's vain to scorn,
Immortal goods alone to prize,
 With *truth* our minds adorn.

" How burns with Eucharistic love,
 Thy all enamoured heart!"
 What sweets, what bliss, like that above,
 Does "*Jesus Veiled*" impart.
 Strength may the "*Bread of Angels*" bring
 Unto us by thy prayer,
 And by devotion from this spring,
 For *Heaven* our souls prepare.

Ant.—"What is His good, and what is
 beautiful, but the corn of the elect, and the
 wine from which virgins spring?"

V. He fed them with the fat of the wheat.

R. And out of the rock He filled them with honey.

LET US PRAY.

O God, the distributor of heavenly gifts, who didst join in the angelical youth Aloysius, wonderful innocence of life with equal severity of penance, grant through his merits and prayers, that we who have not followed the example of his innocence, may at least imitate *his practice of penance*. Through, etc. Amen.

Ask the Queen of Purity, O angelic saint, to obtain for us all an eminent gift of holy chastity.

"Aloysius Celestini, a novice of the Society of Jesus, whose life was despaired of, saw St. Aloysius approach his sick-bed; the saint exhorted him *to love the Sacred Heart and promote devotion to it*, promising him in recompense his complete recovery, which *that day was miraculously effected*".

"Blessed Mary of the Incarnation had recourse to the Heart of Mary, to present her petitions to Jesus; and to the Heart of Jesus, to present them to the Eternal Father".

"If you would know and love the Heart of Jesus, '*Go to Joseph*',* the treasurer of that blessed source of the interior life, and of every

* *Genesio*.

blessing. To his sacred trust did the Eternal Father confide His only Son, and the incomparable Virgin whom He formed with all but Divine Perfections, to be the Mother of an Incarnate God!"

"Have recourse also to the disciple '*whom Jesus loved*' who penetrated to the secrets of His Adorable and Admirable Heart—who received with Mary and Magdalen, His last sighs upon the Cross—who shared the sorrows of Mary, and cherished her in *obedience* and in love, and who was the first to enter into that wound of love which he beheld transfixed by the cruel spear, and whence issued forth water and blood".

HYMN TO THE SACRED HEART.

Subject of love! for ever old and new,
 Worthy of all, and yet revered by few;
 Accept the humble tribute of our lays,
 Whilst we attempt to sound Thy wondrous
 praise.

To Thee, O Sacred Heart, we bend our mind,
 In Thee, our treasure and our all we find,
 To Thee, with joy, we raise our grateful voice,
 And bid the sinking sinning world rejoice.

For here is found a kind and safe retreat,
 Where saint and sinner may in safety meet;
 Here, morn and eve, Thy clients can repair,
 And in Thy Sacred Heart cast all their care.

Here each can build her sacred little cell,
 And with her Spouse, in sweet contentment
 dwell;
 Here, to her Lord a little altar raise,
 And like a lamp evaporate in praise.
 Oh, may my soul here find her sole delight!
 And love for love return with all her might.
 Bright throne of pure love! my heart inflame,
 And on Thy loving Heart inscribe my name.
 With Thee I wish to live, with Thee to die,
 Armed with Thy strength, we can all foes
 defy;
 Nor fear, nor anguish can approach my mind,
For more than I can ask, in Thee I find.
 O Sacred Heart! could men thy treasure know,
 How would they slight all other goods below!
 How would they wish to live and speak with
Thee,
 During all time, and through eternity!
Amen.

MASS FROM THE MISSAL FOR THE FEAST OF THE SACRED HEART.*

“The Heart of Jesus has an infinite desire
 to be known and loved. It wishes that we
 should address ourselves to It with great con-
 fidence, especially in the Holy Sacrifice of
 the Mass. In order to enkindle your devo-

* *Month of the Sacred Heart.*

tion. Remember that a single Mass procures greater glory to God, than the merits of all the saints together, and that the blessings attached to this Adorable Sacrifice, are greater than those you can gain from all your other prayers during your whole life. Many do not know how to occupy themselves during Mass. What rapid progress they would make in the love of Jesus Christ, if they applied themselves to meditate on the Passion and Sorrows of His Sacred Heart each time that they assist at this Divine Sacrifice!"*

"Who can separate me from Thy love, O Heart of Jesus?" Veni Sancte, etc. Form your intentions, etc.

Introit—Cant., iii. 2.—"Go forth, ye daughters of Sion, and see King Solomon in the diadem with which his mother crowned him in the day of his espousals, and in the day of the joy of his heart. *Ps.*—My heart hath uttered a good word: I speak my works to the king. Glory be to the Father", etc.

Collect—"Make us, O Lord Jesus, to be adorned with the virtues and inflamed with the affections of Thy most Sacred Heart, that being made conformable to the image of Thy Goodness, we may be made partakers of Thy Redemption. Who", etc.

* *The Interior of Jesus and Mary*, by Grou; *The Month of the Sacred Heart*, by Gautrelet, we recommend to the clients.

Epistle—Eph., iii. 8—"To me, the least of all the saints is given this grace to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things, that the manifold Wisdom of God may be known to the principalities and powers, in the heavenly places through the Church, according to the Eternal purpose which He made in Christ Jesus our Lord, in whom we have boldness and access with confidence by Faith of Him. Wherefore, I beseech you not to be disheartened at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all Paternity in Heaven and Earth is named, that He would grant you according to the riches of His glory to be strengthened by His Spirit with might unto the *inward man*; that Christ may dwell by *Faith* in your *hearts*; that being rooted and *founded in charity*, you may be able to comprehend with all the saints, what is the breadth, and length, and height, and depth, to know also the Charity of Christ, which surpasseth knowledge; that you may be filled unto the fulness of God".

Gradual—Matt., xxi. 5—"Tell ye the daughters of Sion, behold thy king cometh to thee meek". Is., xlii.—"He shall not be sad or troublesome; He shall not cry, neither

shall His voice be heard abroad". *Alleluia, Alleluia.* Matt., xi. 29—"Learn of me, because I am meek and humble of heart, and you shall find rest to your souls". *Alleluia.*

Gospel—John, xv. 9, 16.—"*At that time:* Jesus said to His disciples: As the Father hath loved me, I also have loved you. Remain in my love. If you keep my commandments, you will remain in my love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another as I have loved you: greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth, but I have called you *friends*, because all things whatsoever I have heard from my Father, I have made known to you. You have not chosen me, I have chosen you, and have appointed you, that you should go and bring forth fruit, and your fruit should remain, that *whatsoever you shall ask of the Father in my name, He may give it you*".

Offertory—Paral., xxix. 17.—"O Lord God, in the simplicity of my heart, I have joyfully offered all things, and I have seen with great joy Thy people offer Thee their offerings. O God of Israel, maintain this will of their heart. *Alleluia*".

For Devotional Prayers at Mass, see *Contents*.

Secret—May the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire which Our Lord Jesus Christ poured from the sanctuary of His Heart upon earth, and vehemently desired to be there enkindled. *Who liveth, etc.*

After the Secret.

Come, O Holy Ghost, enliven and increase my faith! Am I not at this tremendous moment an object of holy envy to those bright angels and spirits who are now absorbed in profound awe and adoration, seeing the wonders wrought by the great Creator on behalf of guilty man? Would that, like St. Stephen, I might behold the heavens open, and Jesus at the right-hand of His Father, His burning Heart casting forth its flames, and His prompt obedience instantaneously coming on that altar at the Sacred Words of Consecration—or that I might hear, with Isaiah, the Heavenly voices of the Seraphim chaunting to the praise of the Undivided and Glorious Trinity: "*Holy, holy, holy is the Lord God of Sabaoth*". Pardon my want of correspondence with past graces, and send me not an angel to close my eyes, to make heavy my ears, lest hearing and understanding, I be converted and live. O no! at this propitious moment, grant me, Thy servant, the grace of holy perseverance; avert every scourge impending over us, and satisfy

our ardent desire of beholding the glorious vision of Thee, O Father, Son, and Holy Ghost, through *Jesus*, our only hope, whom we now see in the Spirit, and adore in body and in spirit here in the awful majesty of His ever adorable perfections on this altar!

Here recite acts of Faith, Hope, and Charity.

Communion.—Ps. xxxiii. 9.—“O taste and see that the Lord is sweet! His mercy endureth for ever”. *Alleluia.*

Post Communion.—May Thy Holy Mysteries, O Lord Jesus, impart to us the fervour of devotion, whereby having tasted the sweetness of Thy most amiable Heart, we may learn to despise the joys of *this world*, and to love those of the next. Who livest and reignest, etc. Amen.

“O *Sacred Banquet* (says the Church), in which *Jesus Christ gives Himself* to be our soul's life! Ah! what can we *refuse*, or what *give Him* in return?” *The memory of the Passion is renewed*, even to the end of ages daily, and often in each day, He *dies* again for man mystically, and intercedes thus for ungrateful creatures. He *honours* God for us—He *appeases* God for us—He *petitions* all graces for us, and He *thanks* God for all we owe Him. Let us unite our heart to His for the same intentions, and offer ourselves as perpetual victims of love and pen-

unce! "*The soul is filled with grace*". If so, why not become another Jesus Christ after Communion? Because we do not bring to it a pure intention, detachment from sin, a heart full of humility and charity, a mind free from distractions, and fixed on God alone, with a lively faith and ardent devotion; because we did not endeavour by "*recollection*", to preserve the good impressions of generous self-sacrifice, pure love, and desire of *God alone*, and the most scrupulous fidelity to obedience and the voice of grace, which the Holy Ghost formed in our soul at the last visit with which our loving Jesus honoured us! Here beg all graces for yourself and others, from the Bounteous Heart of Jesus, and make a *Spiritual Communion* at least. Pray always for the Church, the souls in Purgatory, sinners, and those aiming at perfection; forget not the dying and the afflicted. "*It is a pledge of future glory*". Jesus gives Himself to us to make us one with Him, He changes us into *Himself*, that living in Him and with Him—*suffering* and *dying* with Him, we may rise with Him. "*He that eateth this Bread shall live for ever*", says Christ.

For "Mass or Communion", see other prayers, towards the end of the book.

PRAYER

*which is privileged with a Plenary Indulgence
if recited after Holy Communion before
an image of Jesus Crucified.*

Behold me at Thy Sacred Feet, O my most amiable Redeemer, fervently and humbly imploring of Thee to grant me a lively faith, a firm hope, and an ardent charity, and to impress these virtues deeply on my soul, as also lively compunction for all my past sins, and an efficacious purpose of amendment, while with heartfelt sorrow and compassion I contemplate *Thy Precious Wounds*, beginning with those foretold of Thee by the Prophet King in these words: "*They have dug my Hands and Feet, they have numbered all my bones*". Pray for the intentions of the Pope.

THE LAMP OF THE SANCTUARY.

Oh! that I were the lamp that burns before
God's altar, here
Fed with the oil of charity, to *Him* for ever
dear!
That I might in His Presence dwell, and
praise Him night and day,
Thus in a burning flame of love consume and
waste away!

LITTLE OFFICE OF THE SACRED HEART.

AT MATINS.

"Hail Mary".

V. Thou, O Lord, wilt open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory be, etc.

Invitatory.

V. The Heart of Jesus has loved us with an everlasting love. Come let us adore It.

R. Come let us adore It.

HYMN.

O Heart! Thou joy of saints on high! Thou
hope of sinners here!

Attracted by Thy loving words, to Thee I lift
my prayer.

Wash Thou my wounds in that dear Blood,
which forth from Thee did flow,

New grace, new hope inspire, a new and
better heart bestow.

Anthem.—My people have been guilty of a
two-fold transgression; they have abandoned
me, the Fountain of Living Waters, and have

dug to themselves broken cisterns which hold no water.

V. I will make with my people an everlasting covenant.

R. And I will never cease lavishing my benefits upon them.

V. Lord, hear my prayer.

R. And let my supplications come to Thee.

Let us Pray.

O Jesus! whilst we humbly come here before Thee to do homage to Thy meek and humble Heart, grant us grace to learn of Thee to be meek and humble in thought, word, and deed, that we may thereby obtain that blessed gift of *peace* which Thou hast promised, and find in Thy amiable Heart the repose of our souls in life and death, O Thou Adorable Redeemer! who together with the Father and the Holy Ghost, liveth and reigneth, One God, world without end. Amen.

V. Lord, hear my prayer.

R. And let my supplications come to Thee.

V. Let us bless our Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, especially of the "*Associates*", through the mercy of God and the merits of Christ, rest in peace. Amen.

LAUDS.

The Invitatory.

"Come let us adore the Heart of Jesus".—
 Oh! that it were granted to us to enter into
 that mysterious sanctuary of love! This blessed
 Heart is the source whence pure souls
 draw abundant graces, and may penetrate
 into the hidden treasures of Eternal Wisdom.
"Come let us adore, etc."

V. Incline unto my aid, etc.

R O Lord, make haste, etc.

Glory, etc.

HYMN.

Thy Heart, O Jesus! burns with love of me;
 In flame my heart with ardent love of Thee
 May every breath I draw increase the flame,
 May every thought and deed repeat the
 same;

May all my words express my sincere love,
 Till death shall call me to the realms above,
 Where Father, Son, and Holy Ghost shall be
 My blissful crown for all eternity.

"O Heart! inflamed with all-consuming
 fires! O Heart! inexhaustible source of graces!
 Thy vehement thirst after justice seems no
 sooner to be satisfied, than it begins again to
 torment Thee anew. How different this from
 the state of our cold and careless hearts! Ah!
 whence is this great languor? Why suffer

this ignoble inactivity to paralyze their zeal for Thy glory, whilst Thy ardent charity urges them forward to the combat?

Anthem.—My people have closed their ears to my voice: Israel has refused to hear me.

V. Taste and see how sweet is the Lord.

R. Happy the man that trusts in Him.

(The sequel is the same as at Matins.)

AT PRIME.

O Heart, burning with love for me!
Inflame my heart with love of Thee!

V. Incline unto my aid, etc.

R. O Lord, make haste, etc.

Glory be to the Father, etc.

HYMN.

Jesus on high, to sinners kind,

A Victim doth appear ;

Oh! hasten His fond Heart to find,

And rest securely there.

Yes, 't is His voice that sounds so sweet,

" Why sinners fly from me ?

Come, seek forgiveness at my feet,

Your sins shall pardoned be !"

"This Heart is a temple which God has consecrated to Himself. It is in this sanctuary that the Son offers up, without intermission, His supplications on our behalf to His Heavenly Father".

Anthem.—My delight is to be with the children of men: thrice happy they who keep my ways.

V. How good, and how inexpressibly loving is the Heart of our God!

R. How sweet a thing it is to love Him and to celebrate His multitudinous benefits to us.

(The sequel as at Matins.)

AT TIERCE.

Heart of Jesus burning, etc.

V. Incline, etc.

R. O Lord, make, etc.

Glory be, etc.

HYMN.

O Heart of Jesus! be my guide,
 And nourish me with Thy own Flesh,
 With water flowing from Thy side,
 And with Thy Blood my thirst refresh.
 Do not permit my steps to stray,
 But save my heart from every snare,
 Most clement Jesus, let me stay
 For ever with Thee—hear my prayer!

The bloody lance which pierced the Side of Jesus, has opened the rich sanctuary of His Heart to us. Let all the nations of the earth rejoice, for Heaven's gates are thrown wide open to us! Here, our God is not an object of terror as upon the Holy Mount. He no longer permits the voice of His dread anger to be

heard in the midst of thunder and lightnings. No; He is now *all love*. His Heart breathes nothing but the tenderest charity; He loves, and wishes to be loved.

Anthem.—The Lord has remembered His people, He has become the Saviour of His children; in an ecstasy of love, He has given His very life to save and redeem them.

V. Jesus having loved His own who were in the world,

R. He loved them unto the end.

(The sequel as at Matins.)

AT SEXT.

O Heart of Jesus burning, etc.

V. Incline, etc.

R. O Lord, make, etc.

Glory be, etc.

HYMN.

O love Divine! how strong, how fair,
How sweet a charm to sooth despair!

Do not all Heaven and Earth to Thee,

With powers infernal, bend the knee

In homage of thy right?

By Thee are wavering souls assured,

By Thee the sick and dying cured;

Upraised the fallen, loosed the bound,

And smoothed is all the rugged ground

For those who climb to Heaven!

From the Heart of Jesus, as from an impetuous torrent, flow rivers of grace! Here

will the sick find health ; the afflicted, consolation ; the weary, repose ; the desolate and the poor, happiness ! Arise, O sinner ! why tarriest thou ? Behold, here before thee, the throne of clemency, the mercy seat. Listen to the eloquent voice of Jesus pleading, and asking good things for thee. The Son here throws Himself between thee and His Father's vengeance !

Anthem.—I have planted with my own hand a chosen vineyard, and I have supplied it with excellent vines : whence comes it then, that thou hast degenerated, and brought forth only wild grapes ?

V. I have brought up children, and have lavished on them the tenderest care.

R. And they have despised me !

The prayer as at Matins.

AT NONE.

Heart of Jesus burning, etc.

V. Open, O Lord, etc.

R. Incline, etc.

V. O Lord, make, etc.

Glory be, etc.

HYMN.

Open, O Lord, the folds of Thy dear Heart,

Thou knowest full well where mine hath
part,

My heart is ready, Jesus mine,

Take it, lest the world and the flesh combine
To draw it from its own.

It sighs and pants, and fondly moves,
 To where its Loved One rests and roves ;
 Jesus is all it seeks to know,
 To Him its pent affections flow,
 Its wisdom, *He alone !*

O Jesus, Light of Light ! Thou in whom dwellest the "*Eternal Wisdom*", pour forth upon us those abundant graces, of which Thy Divine Heart is the perennial fountain. Be Thou, O Eternal Wisdom, the only light of our souls ! Let the pure fire of Thy Divine Love alone burn within us, and consume there whatever is not for Thee alone !

Anthem.—Whosoever seeks me with a holy eagerness, shall find me ; if any man love me, I will love him, and will manifest myself to him.

V. Bless the Lord, O my soul !

R. And never forget all He has done for thee.

(The sequel as at Matins.)

AT VESPERS.

Heart of Jesus, etc.

V. Incline unto my aid, etc.

R. O Lord, make, etc.

Glory be, etc.

HYMN.

Jesus, that Heart, which with delight
 Fills the angelic train,
 Doth sweetly now our souls invite
 Thy mercy to obtain.

What heart did ever friendship prove,
 Like Thine so good and great,
 Behold how Thy expiring love
 Thy Father doth entreat

For me, and e'en for those,
 Who bid Thy veins to bleed:
 "*Father, forgive my cruel foes !*"
 Oh ! this was *love* indeed.

Oh ! dry our tears, our bruises heal,
 To us Thy Blood apply;
 New-formed heart in us reveal,
 For Thee we *live*, we *die* !

O Jesus, source of Eternal Waters, Fountain of Life ! open to us the sacred reservoirs of Thy Heart, that our souls may be purified by imbibing large draughts of those mysterious waters, strongly impregnated with the virtue and power of the Omnipotent ! In the secret recesses of this adorable Heart, far from the dangerous dissipation and tumult of the world, the soul, immersed as it were in the Divinity Itself, and inundated with ineffable delights, peacefully and confidently reposes, in the bosom of Infinite Love Itself !

Anthem.—You will draw waters with joy from the Saviour's Fountains. Sing canticles to the Lord, because His magnificence is wonderfully made manifest to us ; announce His greatness to the whole universe. Heaven and Earth are filled with His glory !

V. And you, who are my own favoured children, will you also abandon me?

R. Lord Jesus, to whom else shall we go? Thou hast the words of Eternal Life.

(The sequel as at Matins.)

AT COMPLIN.

V. Convert us unto Thee, O God our Saviour.

R. And turn away the scourges of Thy anger we deserve for our sins.

V. Incline unto my aid, etc.

R. O Lord, make haste, etc.

Glory be, etc.

HYMN

to the Five Wounds to obtain the Principal Virtues.

Wound of the Right Foot—"Humility".

Hail, Wound! o'erflowing with the Blood

Christ, sweet source of grace!

Give me a fruitful heart unstained with sin
untoward, trace

In simple, humble zeal, that love to take the
lowest place!

Wound of the Left Foot—"Chastity".

Hail, Wound all flowing with delight and consolation sweet!

By Thee let all my flesh receive what punishment is meet;

Thee tranquilly my heart embrace with purity
replete!

Wound of the Right Hand—" *Obedience*".
 Hail, Wound, with Jesus' Blood to bleed, from
 His Right Hand how blest!
 With haste let me thy bidding seek, and execute with zest;
 And prompt be it e'er in thought, and word,
 and deed expressed!

Wound of the Left Hand—" *Meekness*".
 Hail, Wound of Christ's Left Hand, empurpled
 with His Blood!
 Make me, what grief soe'er befall, kind, peaceful,
 meek, and good!
 Gentle to *all*, whom Thou to *save*, their Advocate has stood!

Wound of the Sacred Heart—" *For Charity*".
 Hail Heart Divine, with *sorrow* torn, Jesus,
 Thy sweetest Heart!
 Love! open wide thy portals there, and all its
 bliss impart;
 Bright charity into our souls, Thy rays of
 virtue dart! Amen.

O sweet Jesus! enkindle within us that all-consuming and all-vivifying flame, with which Thou art ever burning! Grant that a wise and most enlightened zeal may ever inflame our hearts, and that our minds may be ever directed and animated by the same Divine Spirit, which ennobled and rendered even the least of Thy actions infinitely pleasing and

glorious in the eyes of Thy Heavenly Father. May my soul lead a *hidden* life within the sanctuary of Thy Heart, ever increasing in sanctity by dying to itself, and forgetting or despising the many vanities that miasm-like beset my path in this desert land. May I fix my gaze steadily upon Thee, the Eternal Truth, and follow Thee alone, attach myself to Thee alone for ever, and securely repose in Thee, O amiable Jesus! the rock of ages, the God of my heart, and my portion for ever!

Anthem.—"Take up my yoke upon you, and learn of me to be meek and humble of heart, and you shall find rest to your souls".

V. Come to me, all you that are desirous of me.

R. And be ye filled with my fruits.
(The sequel as at Matins.)

THE COMMENDATION.

O Heart of Jesus! passing sweet,
Make me in virtue's arms complete,
That cleansed from stain in that pure fount,
Through love's sweet force may surmount
Each low and sordid aim!

Lo! here the abyss of mystic sense,
Whence streams of pure intelligence
To Him who on thy lap did rest,
So largely from that loving breast,
A tide of mysteries came.

Here treasures deep of goodness lie,
 Here lives the Ark of Deity,
 The furnace of love's active fire,
 And of the Trinity entire,
The royal resting-place.

Temple of God's unfailing light,
 And rule of life and model bright:
 Lord of all good, our King, our Sire,
 Grant us with all Thy saintly choir
To love Thee face to face!

Let us pray.

Grant, O Lord, that having penetrated into the Blessed Sanctuary of Thy Divine Son's Adorable Heart, our hearts may make It their permanent dwelling-place, and find in It their only treasure, their true happiness and repose, in the society of all Thy saints, both in time and in eternity. Amen.

Anthem.—Heart of Jesus, reign for ever in our hearts, and give us to reign with Thee one day for ever in Thy kingdom—and in the home after which we continually sigh—in *Heaven!*

V. O all ye saints, now reigning in Heaven, make intercession for us to the Heart of Jesus.

R. That we may, with you, love Him and possess Him for an endless eternity. Amen. And may the souls of the faithful departed rest, etc. Amen.

PRAYER TO THE SACRED HEART FOR ALL THE ASSOCIATES.

Divine Jesus! Thou who forsakest no one and despisest no one, and who openest wide Thy loving Heart to all penitent sinners, have mercy upon all who invoke Thy Holy Name; listen graciously to the prayers of Thy servants (*men and women*), who desire to adore Thee in spirit and in truth; grant that all those who honour Thy Sacred Heart, and the Blessed Immaculate Heart of Thy holy Mother, in whatever part of the world they may be, may at this present moment experience the beneficent effects of Thy goodness and great mercy, and that their hearts may draw from Thine large draughts of true spiritual joy and perfect love. Thou, O Jesus, who with the Father and the Holy Ghost liveth and reigneth for ever. Amen.

The same graces, and speedy deliverance from Purgatory, we also earnestly implore for the poor patient sufferers and Thy friends, now undergoing the effects of Thy terrible justice in those avenging flames, to satisfy the jealousy of Thy injured love.

PRAYER WHEN RETIRING TO REST.

Grant, O Lord, that every breath I draw, and every palpitation of my heart, even during my sleeping hours, may tell Thee a thousand million of times that I love Thee, and belong

to Thee alone. Accept the little good I have done to-day, and forgive the evil; enable me to repair it, that I may never cease to praise Thy holy name. Amen.

CHURCH CANTICLES.

TE DEUM.

Te Deum Laudamus: te Dominum confitemur.

Te æternum Patrem: omnis terra veneratur.

Tibi omnes Angeli: tibi cœli et universæ potestates;

Tibi Cherubim et Seraphim: incessibile voce proclamant: Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra: majestatis gloriæ tuæ.

Te gloriosus: Apostolorum chorus.

Te Prophetarum: laudabilis numerus.

Te Martyrum: candidatus, laudet exercitus.

Te per orbem terrarum: Sancta confitetur Ecclesia.

Patrem immensa majestatis.

Venerandum tuum verum. et unicum Filium.

Sanctum quoque: Paraclitum Spiritum.

Tu Rex Gloriæ: Christe.

Tu Patris: sempiternus es Filius.

Tu ad liberandum suscepturus hominem: non horruisti Virginis uterum.

Tu devicto mortis aculeo: aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes: in Gloria Patria.

Judex creneris: esse venturis.

**Te ergo quæsumus, tuis famulis sub veni: quos
Pretiosa Sanguine redemisti.**

Eterna fac cum sanctis tuis: in gloria numerari.

Salvum fac populum tuum Domine: et benedic hæreditati tuæ.

Et rege eos: et extolle illos usque in æternum.

Per singulos dies: benedicimus te.

Et laudamus nomen tuum in sæculum sæculi.

Dignare Domine, die isto: sine peccato nos custodire.

Miserere Domine: miserere nostri

Fiat misericordia tua Domine super nos: quemadmodum speravimus in te.

In te Domine speravi: non confundar in æternum.

RESPONSES AND PRAYERS.

V. Benedictus es, Domine Deus Patrum nostrorum.

R. Et laudabilis et gloriosus in sæcula.

V. Benedicamus Patrem et Filium cum Sancto Spiritu.

R. Laudamus et super exaltemus eum in sæcula.

V. Benedictus es, Domine Deus, in firmamento cæli.

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedic, anima mea, Domino.

R. Et noli oblivisci, omnes retributiones
ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus, ad te veniat.

Oremus.

Deus cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus; piissime majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus, postulata concedis, eosdem non deferens, ad premia futura disponas.

Deus qui corda Fidelium Sancti Spiritus: illustratione docuisti da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus qui neminem in te sperantem nimium, affligi permitis, sed pium precibus præstas auditum: pro postulationibus nostris votisque susceptis gratias agimus, te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Dominum nostrum Jesum Christum, etc.

MAGNIFICAT.

Magnificat: anima mea Dominum.

Et exultavit Spiritus meus: in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ: ecce enim, ex hoc beatam me dicent, omnes generationes.

Quia fecit mihi magna qui potens es: et
Sanctum Nomen ejus.

Et misericordia ejus a progenie in progenies:
timentibus eum.

Fecit potentiam in brachio suo: dispersit
superbos mente cordis sui.

Deposuit potentes de sede: et exaltavit
humiles.

Esurientes implevit bonis: et divitas dimisit
inanes.

Suscepit Israel puerum suum: recordatus
misericordiæ suæ.

Sicut locutus est ad patres nostros: Abra-
ham et semini ejus in sæculi. Amen.

BENEDICTUS.

Benedictus Dominus Deus Israel: quia visi-
tavit et fecit redemptionis plebis suæ.

Et crexit cornu salutis nobis: in domo
David pueri sui.

Sicut locutus est per ac sanctorum: quia
sæculo sunt, prophetarum ejus.

Salutum ex inimicis nostris: et de manu
omnium qui oderunt nos.

Ad faciendum misericordiam, cum patribus
nostris: et memorare testamenti sui sancti.

Jus rurandum quod juravit ad Abraham
patrem nostrum: daturem se nobis.

Ut sine timore, de manu inimicorum nos-
trorum liberati: serviamus illi.

In sanctitate et justitia, coram ipso: omni-
bus diebus nostris.

Et tu puer propheta Altissimi vocaberis:
præibis enim ante faciem Domini, parare vias
ejus.

Addandem scientiam salutis plebi ejus: in
remissionem peccatorum eorum.

Per misericordiæ Dei nostri: in quibus visi-
tavit nos Oriens ex alto.

Illuminare his qui in tenebris et in umbra
mortis sedent: ad dirigendos pedes nostros in
viam pacis. Amen.

VENI CREATOR.

Veni Creator Spiritus,
Mentestuatorum visita,
Imple superna gratia,
Quæ tu creasti, pectora-

Qui diceris Paraclitus.
Altissimi domum Dei:
Fons vivus, ignis, charitas,
Et spiritualis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura;

Arcende lumen sensibus:
Infunde amorem cordibus:
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius
 Pacemque dones protinus,
 Ductore sia te prævio
 Vitemus omne noxium.

Per te sciamus da Patrem
 Noscamus atque Filium:
 Te utriusque Spiritum
 Credamus omni tempore.

Deo Patri, sit gloria,
 Et Filio, qui a mortuis
 Surrexit, ac Paraclito,
 In sæculorum sæcula. Amen.

V. Loquebantur variis linguis Apostoli,
 Alleluia.

R. Magnalia Dei, Alleluia.

Veni Sancte Spiritus, repletuorum corda
 Fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum et croabuntur,
 Alleluia.

R. Et renovabus faciem terræ, Alleluia.

LITTLE OFFICE OF THE IMMACULATE CONCEPTION.

AT MATINS.

*Come, my lips, and wide proclaim
 The Blessed Virgin's spotless fame!*

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily
 defend me.

V. Glory be to the Father, Alleluia (Septua), praise be to Thee, etc.

HYMN.

Hail, Queen of the Heavens, hail, Mistress of Earth,
 Hail, Virgin most pure of immaculate birth;
 Clear star of the morning in beauty enshrined,
 O Lady, make speed to the help of mankind.
 Thee, God in the depth of eternity chose,
 And form'd thee all fair as His glorious spouse,
 And called thee His Word's own Mother to be,
 By whom He created the earth, sky, and sea.
 Amen.

V. God elected her, and preëlected her.

R. He made her dwell in His tabernacle.

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

Holy Mary, Queen of Heaven! Mother of our Lord Jesus Christ, and Mistress of the World, who forsakest no one, and despisest no one, look upon me, and upon all penitent sinners, with an eye of pity, and entreat for us of thy Blessed Son the forgiveness of all our sins, that as I now celebrate with devout affection thy *Holy Immaculate Conception*, so hereafter I may receive the prize of Eternal Blessedness, by the grace of Him whom thou

in virginity didst bring forth, Jesus Christ our Lord, who, with the Father and the Holy Ghost, liveth and reigneth in perfect Trinity, God, world without end. Amen.

V. O Lady, hear my prayer.

R. And let my supplication come unto thee.

V. Let us bless our Lord.

R. Thanks be, etc.

V. May the souls of the faithful departed, through the mercy of God and the merits of Christ, rest in peace.

R. Amen.

AT PRIME.

V. O Lady, etc. (as at Matins).

HYMN.

Hail, Virgin most wise, hail, *Deity's shrine*,
With "*seven fair pillars*" and "*Table Divine*";
Preserved from the guilt which hath come on
us all,

Exempt in the womb from the taint of the fall!

O Gate of the Saints! O Mother of men!

O terrible as the embattled array!

Be thou of the faithful the refuge and stay.

Amen.

V. The Lord Himself created her in the Holy Ghost.

R. And poured her out amongst all His works.

V. O Lady, etc. (as above).

AT TIERCE.

V. O Lady, etc. (as above).

HYMN.

Hail, Solomon's Throne ! pure Ark of the Law !
Fair rainbow and bush which the patriarch
saw !

Hail, Gideon's fleece ! hail, blossoming rod,
Samson's sweet honey-comb, Portal of God ;
Well fitting it was, that a Son so Divine,
Should preserve from all touch of Original Sin,
Nor suffer by smallest defect to be stained
That Mother whom He for Himself had or-
dained. Amen.

V. I dwell in the highest.

R. And my throne is on the pillar of the
cloud.

V. O Lady, etc. (as above).

AT SEXT.

V. O Lady make speed, etc. (as above).

HYMN.

Hail, Virginal Mother ! hail, purity's cell !
Fair shrine where the Trinity loveth to dwell ;
Hail, garden of pleasure ! celestial balm !
Cedar of chastity ! martyrdom's palm.
Thou land set apart from uses profane,
And free from the curse which in Adam began.
Thou city of God, thou gate of the east,
In thee is all grace, O joy of the blest !

Amen.

V. As the lily among thorns,
 R. So is my beloved among the daughters
 of Adam.

V. O Lady, hear, etc.

AT NONE.

V. O Lady make speed, etc.

HYMN.

Hail, city of Refuge, hail, David's high tower!
 With battlements crowned, and girded with
 power:

Filled at thy conception with love and with
 light,

The dragon by thee was shorn of might.

O woman most valiant, O Judith thrice blessed,

As David was nursed in fair Abishag's breast.

As the saviour of Egypt upon Rachel's knee,

So the world's Great Redeemer was cherished
 by thee! Amen.

V. *Ita pulchra.* All fair art thou, my
 beloved.

R. And the original stain was never in thee.

V. O Lady, etc. (as above).

AT VESPERS.

V. O Lady make speed, etc.

HYMN.

Hail, dial of Achaz, on thee the true sun
 Told backward the course which from old he
 had run,

And that man might be raised, submitting to
shame

A little more low than the angels became.

Thou wrapt in the blaze of His Infinite Light,
Doth shine as the morn on the confines of
night;

As the moon on the coast through obscurity
dawns,

The serpent's destroyer! a lily 'mid thorns.

Amen.

V. I made an unfailing light to arise in
Heaven.

R. And as a mist I overspread the whole
earth.

V. O Lady, hear, etc.

COMPLIN.

V. May Jesus Christ thy Son, reconciled by
our prayers, O Lady, convert our hearts.

R. And turn away His anger from us.

V. O Lady, make speed, etc.

HYMN.

Hail, Mother most pure! hail, Virgin re-
nowned!

Hail, Queen! with the stars as a diadem
crowned!

Above all the angels in glory untold,
Standing next to the King in a vesture of
gold.

O Mother of Mercy! O star of the wave!
 O hope of the guilty! O light of the grave!
 Through thee may we come to the haven of
 rest,

And see Heaven's King in the court of the
 blest. Amen.

V. Thy name, O Mary, is as oil poured out.

R. Thy servants have loved thee exceed-
 ingly.

V. O Lady, hear, etc. Prayer, etc.

COMMENDATION.

These praises and prayers I lay at thy feet,
 O Virgin of Virgins, O Mary most sweet!
 Be thou my true guide through this pilgrimage
 here,

And stand by my side when death draweth
 near. Amen.

Thanks be to God.

LITANY TO OBTAIN HOLY HUMILITY.

Lord have mercy, etc.

Jesus meek and humble of Heart, listen to
 my prayers, etc.

From the desire of being esteemed,
 From the desire of being known,
 From the desire of being praised,
 From the desire of being honoured,
 From the desire of being preferred,
 From the desire of being consulted,
 From the desire of being approved,
 From the desire of being spared,

O Jesus,
 Deliver me.

From the fear of being humbled, From the fear of being despised, From the fear of being rebuked, From the fear of being calumniated, From the fear of being forgotten, From the fear of being reviled, From the fear of being ill-treated, From the fear of being injured,	} O Jesus, Deliver me.	
O <i>Mary</i> , Mother of the humble, St. <i>Joseph</i> , patron of the humble, St. <i>Michael</i> , who first crushed pride, St. <i>Francis</i> , imitator of a master meek and humble,		} Pray for me.
All ye holy spirits sanctified by humility,		

PRAYER.

O sweet Jesus! meek and humble of Heart,
make my heart like unto Thine, and give me
the grace of final perseverance. Amen.

LITANY FOR THE GRACE OF RELIGIOUS
SILENCE.

<i>Jesus!</i> by the holy silence of Thy In- fancy, <i>Jesus!</i> who preserved silence in the midst of the false accusations and the unjust judgments of men, <i>Jesus!</i> who loved to pray during the silent watches of the night, <i>Jesus!</i> who spent forty days in silence and retreat,	} Have mercy on me.
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<p><i>Jesus!</i> who preserved strict silence during Thy Sacred Passion in the midst of the most atrocious calumnies, <i>Jesus!</i> who suffered in <i>silence</i> the pains of Thy terrible Agony, <i>Jesus!</i> whom I have so often offended by my immortalized <i>tongue</i>, especially by excusing everything in myself, and censuring and putting an unfavourable construction, not only upon the least defects, but likewise even upon the best actions of my neighbour, <i>Holy Virgin, Mother of Jesus</i>, who heard in silence, and treasured up in your heart all that concerned <i>Jesus</i>, <i>your only treasure</i>, <i>Holy Joseph!</i> guardian of Incarnate Wisdom, and spouse to the Queen of all Saints, obtain for me of the Great Master of Interior Life, an eminent spirit of <i>silence</i>, prayer, and holy recollection, All ye holy Fathers of the Desert, St. John Baptist, and all holy religious souls who observed so well the holy law of <i>silence</i>, make intercession for me. Amen.</p>	<p>Have mercy on me.</p> <p>Pray for me.</p>
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ON HUMILITY.

He is a fool, says St. Bernard, who puts his confidence in anything else but in "*humility*". For since we all, dear brethren, have offended

God in many things, we cannot but plead guilty. If any one will contend with Him, he cannot answer one word to a *thousand things* which God will accuse Him of. What therefore remains for us to do, but to have recourse with all our heart to the helps of *humility, and so supply whatever else may be wanting.*

A particular examen should be daily made on such points as the following:—

1. Whether we said anything in our own praise?

2. Took pleasure in being praised?

3. Did anything merely to gain applause from creatures?

4. Neglected to direct our intention to God in our chief actions?

5. Excused ourselves when in fault?

6. Indulged self-complacency, or self-contemplation when we are going on well?

7. Do we look on ourselves as inferior to all?

8. Do we bear *quietly* all occasions of humiliation which may be offered to us? do we bear them without repugnance, or are we so perfect as to receive them with joy?

9. Do we take pains to make so many interior or exterior acts of humility every day?

A young monk asked an aged saint why of the many who aim at perfection, so few arrive thereat. Because, replied the saint, in

order to be perfect, it is necessary to die altogether to our *inclinations and desires*, and few bring themselves to this.

St. Gertrude one day felt herself not as well prepared for Holy Communion as she could wish. "Lord", said she, "now I see Thou art coming to me, but why hast Thou not ornamented my soul better for Thy reception?" He replied: "Know, that sometimes I delight more in the virtue of *humility* being exercised, than exterior and sensible devotion".

St. Thais had so mean an opinion of herself on account of her past sinful life, that she would never dare to pronounce the holy name of God, but used only say: "*O my Creator, have mercy on me!*" And through this great humility, she reached so sublime a degree of perfection, that St. Paul the Simple, seeing in a vision a glorious throne in Paradise, thought it was for St. Antony, but it was revealed to him *it was for St. Thais*.

PRACTICES OF CHRISTIAN MEEKNESS FOR EVERY WEEK.

"*My son, keep thy soul in meekness*"—Eccl.
 "*Learn of Me to be meek, etc.*"—Mat. ii.
 "Meekness", says St. Augustine, "preserves bright and perfect that image of Himself, which God impressed upon the soul of man".

"*Be amiable, if you would be loved*". The following is extracted from a valuable little work by Abbé Carron, entitled, *The Charms of Meekness Displayed*. By this virtue especially would Christ have His true disciples known, and by the proficiency of the devout client of the Sacred Heart, in this noble trait of resemblance with our sweet Saviour and Model, will the solidity of his devotion be tasted. It is usual with some holy souls, to make special commemoration of the Death of our Divine Lord on Friday at three o'clock, and those who do so, are specially favoured by our loving God. It would be well to make choice of the same day and hour for the purpose of reading the Maxim, etc., and begging special grace to keep it in mind and reduce it to practice until the following Friday. By dwelling on it, and allowing it to sway the mind, how many distractions and indiscretions would be avoided, how many *Acts of Meekness* treasured up for eternity!

JANUARY.

1st, *Circumcision* ; 6th, *Epiphany*.

I. MAXIM.

Meekness, when *Christian*, and not merely natural or worldly, is founded on the solid virtues of purity of intention, invincible patience, profound humility, and *continual*

inortification. It is more rare than chastity; more excellent than this or all other virtues, being charity in its maturity and perfection, when the kind words and deeds of that great virtue wear the attractive garb of the "*sweetness of Jesus*". How highly then, ought we not to esteem the virtue of meekness—how indefatigably ought we not to pray and labour to attain it"—*St. Francis de Sales*.

PRAYER.

Vouchsafe, O God, to infuse into me the gifts of Thy Holy Spirit, that I may know the eminent merit of *Christian meekness*. In flame the ardour of my desires for the acquisition of this virtue, the *flower and complement of charity*, and the one secret charm which renders every other virtue both easy and attractive. O give firmness and unction to my *will*, that by Thy grace, to which nothing is impossible, I may learn of Thee, O Heart of Jesus, to be like Thee, meek and humble. Amen.

Example.

"*And the Lord turning, looked on Peter, and Peter remembered the word of the Lord, as He had said: 'Before the cock crow thou shalt deny me thrice'. And Peter going out, wept bitterly*"—Luke, xix. 2. 6.

JANUARY 8th.

Second Week.

II. MAXIM.

“Those who are truly *meek* are superior to whatsoever may be said, or whatsoever may be done to them”—*St. Thomas Aquinas.*

PRAYER.

O Lord God! the author and giver of all great and admirable gifts, deign to inspire my heart with so singular a love for holy *meekness*, that nothing whatsoever may again trouble the peace of my soul, and that I may be imperturbable under the most violent assaults and provocations. Amen.

Example.

“And the high priest rising up in the midst, asked Jesus, saying: Answerest Thou nothing to the things that are laid to Thy charge by these men? But He held His peace, and answered nothing. Again the high priest said to Him, Art Thou the Christ, the Son of the Blessed God? And Jesus said to Him, *I am*, and you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of Heaven”—*Mark*, xiv. 6, 2.

JANUARY 15th.

Third Week.

III. MAXIM.

“ At the very moment even, when meek and peaceable men are insulted and outraged by the words or actions of others, they remain quite calm, and never lose their peace of soul and self-possession”—*St. Thomas Aquinas.*

PRAYER.

Grant, O sweet Saviour! that I may know and appreciate the blessedness of Thy meek and peaceful children. Emulous of walking in their footsteps, may insults, and the most violent and outrageous treatment, ever find me prepared to bear them for Thy love in silent and uncomplaining patience. Amen.

Example.

“ And the men that held *Him*, mocked Him and struck Him; and they blindfolded Him and smote His face. And they asked Him, saying: *Prophecy who it is that struck Thee?* And blaspheming, many other things they said against Him”—*Luke, xxii.*

JANUARY 22nd.

Fourth Week.

29th, *St. Francis de Sales*; 27th, *St. Chrysostom.*

IV. MAXIM.

"Nothing edifies our neighbour so much as goodness ennobled by charity"—*St. Francis de Sales.*

PRAYER.

My God! I ardently implore a grace from Thee which will form the happiness of my life. May I be ever beneficent towards every one; but especially grant that there may be no bounds to my charity towards those individuals who entertain ill-will against me, and who have done me a serious injury. Amen.

Example.

"Father, forgive them, they know not what they do".

FEBRUARY 1st.

Fifth Week.

V. MAXIM.

"We should be mild and affable towards every one, and our manner with every description of person should be the expression

of that tenderness of heart which ever characterizes the truly charitable Christian”.

PRAYER.

O Lord, my God, remove far from me that false meekness, depending merely on times or circumstances, or adopted only towards my favourites, or with those whom it is my interest to please. Like Thee, Lord, may I carry all my fellow creatures in my heart, and treat them as *brothers and friends*. May I ever love them with a *perfect charity*. Amen.

Example.

“Two solitaries asked the holy shepherd Eucharis, whether he had enemies. Ah! he replied, who has not? Though I do no harm to any one, nor speak ill of them, yet I have my enemies, and am an object of envy to some; but far from resenting this, I do them all the good I can; I love them, and visit them cordially for the love of God, and for His sake I calmly listen to the unkind things they say to me and my wife”—*Abbé Carron*.

FEBRUARY 2nd, PURIFICATION.

February 8th, Sixth Week.

VL. MAXIM.

“Affability, love, and humility, are virtues which contribute admirably to win all hearts,

and to animate one to the practice of things most repulsive to our frail nature"—*St. Vincent of Paul*.

PRAYER.

Adorable Model! grant that, zealous of imitating Thy blessed example, I may be ever amiable to my dear neighbour; may my love for him be sincere, and my words the index of my heart and mind, and by this precious means, may I gain his heart to the empire of Thy holy law and love. Amen.

Example.

St. Felix the Capuchin was ridden over by a gentleman in Rome, his foot wounded, and the flask he carried being broken, the wine mingled with the blood that streamed from his foot. The blessed man looked at the gentleman with a sweet and gracious eye, and vehemently asked his pardon for his imprudence and rashness (as he called it), in coming in his way. The saint then began to reproach himself, and to say he deserved that beating, and then began to praise God. The knight, on reflection, felt remorse for refusing his pardon to the humble request of the saint. He went next day to the convent; on his knees, asked pardon for his haughtiness, etc., and was received with such gracious courtesy by the servant of God, that Divine grace touched his heart, and he became a changed man.

FEBRUARY 15th.

Seventh Week.

VII. MAXIM.

"One kind word has often sufficed to allay the passion of an angry person"—St. Vincent of Paul.

PRAYER.

Lord! ever place a gate of prudence before my lips, that I may not offend with my *tongue*, and when a brother speaks to me harshly or contemptuously, oh! then may my words be full of sweetness, goodness, affability, and may I interpret his motives with the most kind and indulgent charity".

Example.

"Bishop Yopez, at that time her spiritual director, was amazed at St. Teresa's constant joy, courage, and meekness, and invincible greatness of soul under all manner of afflictions and the most atrocious slanders with which even her chastity was attacked. In the meantime she did all the good offices in her power to all and each who persecuted her; spoke well of them, and would never hear the least sinister construction put upon any of their actions. She felt only the sufferings of others, being insensible to her own"—*Butler.*

FEBRUARY 22.

Eighth Week.

VIII. MAXIM.

"One unkind word is often enough to render a fellow-creature miserable, and to occasion much sin"—*St. Vincent of Paul.*

PRAYER.

Lord, have pity on my weakness! I conjure Thee to grant me such a perfect command over my passions and feelings, as never to utter a single word likely to pain or disoblige either relative, friend, inferior, or enemy".

Example.

The celebrated St. Dositheus spoke sweetly to every one, and he watched over himself lest some hasty word should escape him. However, as he was infirmarian, he had occasion to make just reprimands to his inferiors, and he sometimes raised his voice, and said a few severe things, whereupon his confusion and contrition were so great, that his superior, Dorotheus, was obliged to console him. "Ah! Father", would the holy monk cry out, bathed in tears, "I have spoken disrespectfully to a brother—how repair, how punish myself for such a fault?"

MARCH 1st.

Ninth Week.

17th, *St. Patrick*; 19th, *St. Joseph*; 25th
Annunciation.

IX. MAXIM.

"It is in vain for us whilst on earth to expect that others will always think precisely as we do"—*St. Francis de Sales.*

PRAYER.

My God! if I cannot bring myself to think always as those do with whom Providence designs I should live and converse, grant that when, though in *conscience bound* to differ from them in matters of *faith and morals*, yet on *indifferent points*, they may ever find me complaisant. May I respect their opinions as I desire they should not interfere with mine, and ever live with them in peace, never contradicting, or doing unto them as I would not they did *unto me.* Amen.

Example.

An author says, "It is easy in the world, to live after the *world's opinion.* It is easy in solitude to live after *our own.* But the great man is *he*, who in the midst of the crowd, keeps with perfect sweetness the independence of his character".

MARCH 8th.

Tenth Week.

I. MAXIM.

"One must possess a great fund of meekness to meet with calmness unexpected and violent sallies of anger, and to avoid losing interior peace"—*St. Francis de Sales.*

PRAYER.

Dispose me, O Lord, with the help of Thy grace, to receive with meekness of heart all such circumstances or contrarieties as might tempt me to impatience—all that would tend to disturb, contradict, or irritate me, especially during this week. Amen.

Example.

Venerable Mother Seraphina was overheard by a nun receiving the most violent, abusive, and threatening language at the convent gate, and she bore it with a tranquil heart and cheerful face. To the interrogatories of the sister she replied: "*Oh! blessed be God, I have received a present of jewels and flowers*". Her confessor attested that never had she given way to impatience under evil interpretation, or any unkindness or tribulation.

MARCH 15th.

Eleventh Week.

IX. MAXIM.

"Some persons seem to be very mild and angelic, as long as things go on smoothly and agreeably; but let them meet with a little cross, a slight contempt or contradiction, all their mildness vanishes, and they become quite excited and disturbed"—*St. Bernard.*

PRAYER.

O God of goodness and meekness, grant me grace and light to foresee each morning, the persons, places, or objects likely to discompose me during the day, that penetrated with the spirit of Thy sweet charity and patience, I may be enabled to resist my evil inclinations, and avoid committing the least sin.

Example.

St. Mary Magdalene de Pazzi so loved suffering, that she feared to die soon, lest she should cease to prove her love for her Divine Spouse, by *sharing His sorrows*! She showed marks of particular friendship and affection to a person who did her a notable injury during her last illness.

MARCH 22nd.

Twelfth Week.

XII. MAXIM.

St. Francis de Sales says: "There is no possible case in which it would be reasonable to sacrifice man's greatest happiness—viz., '*his interior peace*'". "*Though the whole world were to fall in pieces before me*"; says the saint, "*I would not be in the least disturbed*". Temptations, afflictions, and our own imperfections, should not discourage us; we must rise superior to all, and keep ever going on, in the faith, hope, and love of the Most High, humbly, cheerfully, and perseveringly. All disquieting thoughts proceed either from the devil, our self-love, or self-esteem—never from the "*Prince of Peace*". The remedies for anger are—humble knowledge of ourselves; to foresee occasions; to imitate the apostles in the tempest; i.e., *to go to Jesus*; not to speak of what gave rise to it, whilst under feeling; *return good for evil*, etc.; *above all, prayer*.

PRAYER.

Lord, forgive me all my sins, especially those of anger, and all inordinate desires. Give me Thy peace. Keep me in Thy holy presence, and ever united to Thy meek and humble Heart. Amen.

*Example.**

"Dear Father", cried out Brother Leo to St. Francis, "where, then, is perfect joy?" The Saint replied: "When we come to St. Mary of the Angels, and when we knock, the porter shall say, 'Who are you?' and we reply, 'We are two of your brethren'. The porter says: 'You are no such thing; but two idle vagrants, roaming about, and getting the alms, of those who really need them'. And if he leaves us all night in the frost and snow, and we suffer this treatment with *patience* and without complaining, but putting it down to some good motive on the part of the porter, and as intended by Divine Providence, to make us feel we really deserve no better treatment, then believe me, we have found perfect joy! And if, upon knocking again, the porter comes out and beats us, saying, 'Be off, you villains; go to the almshouse, we have nothing for you here'—if we take this quietly, and forgive him from our hearts, this is perfect joy! But if at last, compelled by hunger, cold, and darkness, to beg with tears to be admitted, the porter should get so enraged as to take us by the hood, throw us down in the snow, and beat us with a great stick until we are all wounds and bruises; and if we should bear all this with

* The maxims here given for *three months*, may most profitably be repeated during the entire year.

joy, because thus we share in the sufferings of our Crucified Saviour, then, believe indeed, O Leo, that we have found ecstatic joy! For, of all the gifts of the Holy Ghost, which Jesus Christ has given, or will yet give to His true servants, the greatest of all is *to overcome ourselves, and to suffer for the love of God*. In other gifts we cannot glory, for they are not *our own*, but with the apostle we may glory in the cross of our Lord and Saviour Jesus Christ".

THE MEEKNESS AND HUMILITY OF THE BLESSED MARGARET MARY ALACOQUE.

This holy personage, the chosen instrument to awaken hearts from the spiritual sleep into which the devil, the world, and the flesh, had lulled them, this ardent lover of Calvary, so thoroughly instructed in that school of wisdom, the "*Sacred Heart of Jesus Crucified*", well knew that the virtues of *patience* and *meekness* do not consist in the mere desires or sentiments thereof, and that, as a spiritual man has written, "The proof of solid humility, is *true patience*. To speak humbly, to assume a lowly reverence of manner with superiors, a certain calmness of manner arising from mere physical or natural dispositions, to have ab-

ject employments, etc., this does not constitute humility: *it is contradictions and slights that are the test.* One, humble of heart, may have from nature a haughty appearance or air; but though a person may be calm and patient under sudden attacks, and may bear injuries and wrongs in silence, and without showing resentment or complaining; yet, though this looks like humility, it is not always such. *Patience* is an infallible sign of humility *only* when it proceeds from a *true knowledge and contempt of self*, and the measure of our humility will be in proportion to the *knowledge we have of our own miseries*; and that it is *only by punishments and humiliations we can ever hope to pay off our immense debts, united to the mercy of God and the infinite merits of Jesus Christ.* Alas! how many even of those aiming at perfection, may hold the following colloquy:—How stands my soul, O my God? What pride even in my patience! I bear with wrongs: but do I not conceive myself to have been wronged? I am silent perhaps under some rude or contemptuous treatment: but I maintain that I am undeserving of it, they do n't do me justice. But am I ever cautious not to shock or offend their peculiar weaknesses of character, for each one has his own? Though I do n't offend intentionally, yet do I treat every neighbour, so inexpressibly dear to the Heart of Jesus, with that respect and cordiality which knows no

measure but the *laws of love*? Would I not give and take offence less frequently, if this *spirit* reigned within me and true humility? *Do I esteem others better than myself?* and if others esteem me not, I fail not to think well of myself! Is not this a wretched shadow of humility? ‘*Behold*’, says the Lord Jesus, ‘*I am ready for scourges, and my sorrow is ever before me*’—*Ps.*, xxxvii. 18. Ah! Jesus was truly humble. Having taken *our nature*, together with *our sins* upon Him, *He* deemed Himself worthy of all possible humiliations and afflictions”.

The life of the Blessed Margaret Mary well illustrates her passion for obscurity, contempt, and every kind of mortification. Her gratitude to those who, whether from motives of zeal for her perfection, or through certain prejudices against her, permitted by Divine Providence, seemed to take every opportunity of annoying and humbling her; her scrupulous fidelity to grace; her unbounded *obedience*; her extraordinary “*spirit of devotion*”, the most solid and comprehensive, because it all emanated from, as well as centered in, the source of all glory to God from man, and of all man’s glory and happiness in God—viz., the ever amiable and adorable Heart of Jesus! We recommend the clients of the Sacred Heart to procure this holy life, now translated into English, and to pray to Blessed Margaret Mary, with such humility, confidence, and

perseverance, as will enable them to become, like her, solidly devoted to the Sacred Heart of Jesus, the *model* on which we shall all be one day judged. Her beatification took place, in September, 1864. We look forward ere long to the canonization. Deo laus semper.

NOVENA TO BLESSED MARGARET MARY ALACQUE.

Blessed apostle, ardent adorer, and most fervent disciple of the Sacred Heart of Jesus! listen to my prayer. An appeal from you to that merciful Heart you loved so well, must surely be irresistible. Obtain for me this one request, that I may be ever united to the Adorable Heart of Jesus in all that It has ever done or will do for the glory of God and the salvation of man. Ask also for me, O ardent lover of Jesus, the grant of the humble and earnest petition I now put up to Heaven through your hands. N. N.

V. Pray for us, O Blessed Margaret Mary.

R. That we may ardently love the Sacred Heart of Jesus, and possess our souls in patience.

Let us pray.

We thank Thee, O Lord Jesus, for having established in these our days, a most special and

tender devotion towards Thy loving Heart, by means of Thy humble servant, Blessed Margaret Mary, and may we so feel the benefit of her favour in Thy sight, as to receive through her powerful prayers whatever we ask for, or do now stand most in need of, to Thy honour and glory, who with the Father, and the Holy Ghost, liveth, etc.

Sacred Hearts of Jesus, Mary, and Joseph, bless and protect the Church. Amen.

JOYS AND DOLOURS OF ST. JOSEPH.

“*Ask, and you shall receive*”. Whatsoever you shall ask in prayer, *believing*, you shall receive. O Blessed Joseph! master and model of Interior Souls; ask for me the “*spirit of prayer*”, respectful and careful preparation, humility and charity in my heart, boundless confidence in God, patience and perseverance under trials, aridity, etc. Pray that the Holy Ghost may take full possession of me, and that I may be ever faithful in following His holy inspirations. Amen.

I.—*St. Joseph's Doubt*.—“*Fear not, O Joseph! . . . that which is conceived in her, is of the Holy Ghost*”.—Sweet spirit of heavenly Joseph! greatly art thou tried, and

nobly dost prove how worthy thou art to be the spouse of *her* who is "full of grace". Rejoice! all men shall call thee blessed. Chosen among thousands to be the reputed father of Jesus, and the Virginal Spouse of Mary, ask true contrition, pure love, total self-abnegation, and the grace of final perseverance for me; the conversion of sinners, relief or release of the souls in Purgatory, and for all of us perfect conformity to the will of God. Ask also the gift of Wisdom for me. *Pater, Ave, etc.*

II.—*Birth of Jesus in poverty and contempt.*—Dear afflicted heart of holy Joseph, let me weep with thee over the cruel fate of the adorable Infant Saviour, *who had not whereon to lay His sacred head.* But again, let us rejoice, *for this day is born to us a Saviour, Christ the Lord!* To Him be glory—to us, that peace which ever attends simplicity of faith and perfect conformity to God's holy will. Ask for me the gift of Understanding. Amen. *Pater, Ave, etc.*

III.—*"The Infant Sufferer bleeds for our sins".*—Greater than Abraham art thou, O valiant Joseph! man of faith by excellence. Isaac's blood was spared, and Abraham comforted; but alas! *now is our Redeemer's hour of sacrifice, and of the powers of darkness;* as a sipner He would suffer, though the Son of the Most High, and as the shadow of His Heavenly Father, thou must commence to take vengeance of that Divine Victim. But again,

I say rejoice! *Jesus is come to save His people from their sins.* Ask for me perfect mortification and boundless confidence in His holy name and merits, also the gift of "*Counsel*". Amen. *Pater, Ave, Gloria.*

IV.—*Simeon's Prophecy of the Passion of Jesus, and of Mary's sorrows.*—Yes, most patient Joseph! wherever the Redeemer of sinful man appears, there *suffering and sorrow* must needs be; the coin He brings to ransom us is *pain, humiliation, annihilation!* His true friends not only *bear* His cross lovingly—they *seek* it, and *prefer* it to any consolation, so pure is their love! Rejoice, faithful and well-tried friend and father-guardian of our Crucified Saviour; with His sweet-suffering Mother, thou ever hadst His bitter sorrows enshrined within thy noble heart, greatly shalt thou be consoled; Jesus and Mary shall love thee pre-eminently for all eternity! O ask for me true patience, and a generous spirit of self-sacrifice, and devoted practical love of Jesus Crucified, and His sorrow-stricken and ever-immaculate Mother. Ask for me the gift of *Fortitude.* *Pater, Ave, etc.*

V.—*The Eternal Son of God must fly from His persecutors, whilst yet a tender babe!*—"Behold an angel of the Lord appeared in sleep to Joseph, saying: *Arise and take the Child and His Mother, and fly into Egypt, and be there until I shall tell thee*". For it will come to pass that Herod will seek the

Child to destroy Him. *Who arose, and took the Child and His Mother by night, and retired into Egypt*"—Matt. ii. O blessed fervour, blessed obedience of holy Joseph! blessed fidelity to good thoughts, and good suggestions persevered in, ever faithful in the least things—great Saint! now on this all-important occasion, thou wilt not be wanting in thy correspondence with God's grace. Rejoice, for thou hast known *how to avoid evil*, and to choose *justice for thy portion*. Obtain for me the joy of a good conscience, and the continual presence of Jesus. During my exile and daily flight from the powers of darkness, let me say with thee, my good father, and with holy David: "*The Lord taketh care of me, and I shall want for nothing. . . . For if I should have to walk even amidst the shades of death, I would fear no evil, for thou art with me. Thy rod* (the cross), and *Thy staff* (His grace), have been my protection and comfort. Thou hast prepared for me a banquet to strengthen me against my enemies who persecute me. . . . and oh! how excellently good is the *wine* I drink! Thou wilt grant me Thy great mercy all the days of my life, that I may dwell in the blissful mansions of the Lord for all eternity"—Ps. xxii. Obtain the grace of *final perseverance* for me, blessed saint, and the *gift of Knowledge*. Teach me *to know and to overcome myself*—teach me how to watch and pray! Amen. *Pater, Ave, etc.*

VI.—*Return of the Holy Family, and new fears of Joseph.*—Obedience now again recalls thee homeward, revered father. Matt. II. 19, 20, 21, 22, 23—“*They are dead*”, says the angel, “*who have sought the life of the Child*”, and yet, O Joseph, thou art afraid of Archelaus, and retirest into Nazareth, and so fulfillest the prophecy: “*He shall be called a Nazarite*”. Oh! ask for me a tender delicacy of conscience, which will ever make me live in holy fear of losing Jesus, or any degree of His holy grace and love. Ask that no inordinate affection may ever again trouble the sweet peace of my soul. Obtain for me in an eminent degree the *gift of Piety*, and may my heart and the hearts of all men be united to the Sacred Heart of Jesus in life and death. Amen. *Pater, Ave, etc.*

VII.—*The Child Jesus is lost in the Temple.*—All that is not God, is *nothing*—and Jesus is *Man*, in his full perfection, His glory still veiled, yet at times ravishing the supernatural eyes of His sublime Mother, and His privileged guardian and father. *Jesus is God likewise!* O afflicted Joseph, heroic in thy love, and heroic in thy detachment! Sinner that I am, I cannot bear the thought of losing my sweet Jesus! offer up thy pains, O model of humility, charity, and patient conformity! offer them for me, that I too, like thee, may find Him with exceeding great joy in the house of prayer, in persevering and vigorous efforts to

keep as near His sacred Person as possible, and to keep Him in my heart by frequent and worthy Communions; but, above all, may a life of true compunction, penance, and good works—a life of perfect purity of intention, and zeal for His honour and glory, put me in possession of Him at the hour of my death—never, never to lose Him more. Ask for me, O holy Joseph, the *gift of the Fear of the Lord*. Amen.

NOVENA TO THE DOLOURS OF THE B. V. M.

O most holy and afflicted Virgin! Queen of Martyrs! thou who didst stand motionless beneath the Cross, witnessing the agony of thy expiring Son! through the Sword of Grief which pierced thee then—through the unceasing sufferings of thy life of sorrows, and the bliss which now more than amply repays thee for thy past trials, look down with a mother's tenderness and pity on me who kneel before thee, to venerate thy Dolours, and to place my requests in the sanctuary of thy wounded heart. N. Present them, I beseech thee, on my behalf, to Jesus Christ, through the merits of His own most sacred Death and Passion, together with thy sufferings at the foot of the Cross, and through the united

efficacy of both, obtain the grant of my present petition. To whom shall we recur in our wants and miseries, if not to thee, O Mother of Mercy! who, having drunk so deeply of the chalice of thy Son, canst compassionate the woes of those who still sigh in this land of exile. Offer for us to our Saviour one drop of the Blood that flowed from His sacred Wounds; one of the tears which trickled from His Divine Eyes; one of the pangs that rent His adorable Heart! O Refuge of Sinners, and Hope of the whole world! do not reject our earnest prayer, but obtain the grant of all our petitions, O clement, O pious, O sweet Virgin Mary! Amen.

NOVENA TO ST. PANTALEON,

27th July,

FOR THE SICK AND AFFLICTED.

"Lord, he whom Thou lovest is sick".

O fortunate penitent! sighing to prove your perfect contrition and love by the heroic shedding of your heart's blood for Him whom your sins had crucified! O happy martyr! I offer my heartfelt thanks to God for the great favours bestowed upon you, and upon all who lovingly drink of the chalice of the Lord, and

bear His Cross. I now humbly come before you to invoke your special prayers on my behalf, and on behalf of those for whom I have been inspired to pray. Oh! prove to us now, that the prayers of us, poor exiles, are not despised in the blessed mansions above. As all good Samaritans invoke your aid and blessing, look compassionately on me, and on those sufferers for whom I invoke your aid. O obtain the grant of our humble petitions, and ask them for us in the sacred Name of Jesus. N. N.

We likewise invoke your patronage for the spiritual physicians of all erring and afflicted souls, and for all those whom Providence has called to the vocation of the "Good Samaritan". As for the poor "patients", who now undergo the ordeal of spiritual, corporal, or mental infirmities, I earnestly ask relief or perfect cure, and whatever will be most conducive towards securing their eternal salvation, and a higher degree of glory for them in Heaven. If it be God's blessed Will that their trials continue, obtain for them a great spirit of prayer, interior penance, patience, longanimity, and holy joy in embracing every pain, privation, or humiliation that may befall them, for the pure love of Jesus Crucified; and though not actually martyrs for their holy faith and religion, pray, O illustrious penitent, that they may be the happy martyrs of Divine love by their perfect meekness and conformity to the

Will of their Heavenly Father, who chastises them in mercy by the penalties for sin, of sickness, desolation, and death. Amen.

Sweet Mother of Mercy and Queen of Martyrs, *assist them.*

By your Joys and Dolours, and by ~~Moss~~ *Moss* of Joseph, *deliver them.*

Jesus, by your Passion and Death, *have compassion on them.*

St. Michael and St. Raphael, *intercede for them.*

Holy Isaiah, St. John the Baptist, St. Luke, Mary, Martha, and Lazarus, *intercede for them.*

All ye holy Angels, martyrs, penitents, apostles, and saints of God, *make intercession for them.*

ASPIRATIONS FOR THE SICK, AFFLICTED, ETC.

O amiable Hearts of Jesus, Mary, and Joseph! models of true love, of holy suffering and longanimity, it is I who make you bleed, and I thirst to see all creatures take up arms to punish me; bid them do so. O Calvary! O Jesus! O Mary! may I share your sorrows! O Father of Mercy, Thou didst abandon Jesus,

my love, that Thou mightest secure me for Thyself; and Thou didst forget Him in His hour of unmitigated woe, that Thou mightest pardon my criminal forgetfulness of Thee. O Father of Mercy, forgive me! O God of all consolation, sustain me now! deprive me of *all* health, joy, life, and reputation, but give me Thy grace and Thy love! enable me to persevere in patience and perfect conformity to Thy Will, until my last sigh shall transport me into the Infinite Abyss of Goodness and Pity Itself—the adorable Heart of Thy well beloved Son, my sweet Saviour Jesus. Glorify Thyself by making Thy virtue shine forth in my infirmity. O my good Jesus! confidence, penance, love! I now take shelter beneath the shadow of Thy Cross from the piercing rays of Thy dread Justice; leaning on Thee I will not fear; looking upon Thee whom my sins have pierced, I will love Thee and Thy sacred Cross, which I will ever bear with holy reverence; it is the object of my desire, my entire confidence, and truest affection. Come pain, come sadness, come adversity, desolation, humiliation, sickness, and death! make me another Jesus Christ, give me wherewith to expiate my sins; open for me the gates of Heaven, the blessed Heart of Jesus, the Bosom of our well beloved and ever adorable Father who dwells in holy Sion! Amen. “*Thy will be done*”. Amen.

NOVENA*

TO THE SACRED HEART TO OBTAIN THE CONVERSION OF SINNERS AND OTHER INTENTIONS.

O adorable Heart of Jesus! Furnace of Eternal Charity, Ocean of Mercy, Consolation of the Afflicted, Refuge of Sinners, and Hope of the Whole World! I most fervently adore Thee, and unite my heart, my affections, and supplications to the perpetual homage Thou Thyself renderest to the Divinity on our Altars. Most Amiable Heart! which hast loved us with an eternal love, supply Thyself for my insensibility, and receive my desire at least of loving Thee with all the ardour and sincerity Thou so justly meritest. But remember, O adorable Heart! Thou hast not disclosed Thyself to us only as an object of our adoration, Thou desirest much more to engage our love, and to become the ground and motive of our tender confidence. For this end Thou wert pierced through with a lance upon the cross, and for the same purpose Thou remainest a daily Victim of Thy own love on our altars.

O infinitely compassionate Heart of Jesus! which was overwhelmed with sorrow in the

* To be said either during Mass, or before the Blessed Sacrament or an image of the Sacred Heart.

Garden of Olives at the view of our spiritual and corporal miseries, I recur to Thee now with all the confidence Thou desirest I should repose in the extent of Thy power, and the riches of Thy Mercy. Convinced that those things which are impossible to human means are infinitely easy to Thee, and relying with an humble, steadfast, firm *Faith* on the sacred words of Truth Itself, that whatever we ask the Father in the Name of Jesus should be granted, I now most humbly implore in that adorable Name, and through the abundant mercies and merits of the Sacred Heart of Jesus, the perfect conversion of N. or the *particular favour I now earnestly pray for*. O Infinitely Holy Heart of Jesus! who hateth iniquity, and desireth ardently the conversion of poor sinners, sanctify the hearts of all men. Give humility to the proud, love of evangelical poverty to the avaricious, compassion and care for the poor, to the rich, love of purity and mortification, to the sensual, meekness, and love of enemies to the victims of anger and revenge; render the hearts of all men holy, even as Thine own, that they may merit the friendship of Thy Heavenly Father, and enjoy the peace of the Holy Ghost.

O Blessed St. Gertrude, Blessed Margaret Mary Alacoque,* and all ye saints specially devoted to the Sacred Heart of Jesus, join your

* Beatified September, 1864.

prayers with mine, which I now specially offer up through your intercession: and may this adorable Heart open to us all the treasures of Its great mercy, both now and at the hour of our death. Amen.

LITANY

IN HONOUR OF THE HOLY FACE OF OUR LORD,
IN REPARATION OF BLASPHEMY, AND FOR
THE CONVERSION OF BLASPHEMERS.

Lord, have mercy on us, etc., etc., etc.

Holy Virgin, conceived without sin, pray for us.

Adorable Face! adored with profound respect by Mary and Joseph when they first beheld it,

Adorable Face! which rejoiced the angels, the shepherds, and the Magi in the grotto of Bethlehem,

Adorable Face! which wounded with love holy Simeon and Anna in the temple,

Adorable Face! so often bathed with the tears of infancy,

Adorable Face! which excited the admiration of the doctors of the law,

Adorable Face! whose attractions and charms captivated all who beheld Thee,

We adore and venerate Thee.

Adorable Face! impressed in every feature with the stamp of heavenly dignity,
Adorable Face! unceasingly contemplated by the angels,
Adorable Face! enrapturing delight of the saints,
Adorable Face! masterpiece of the Holy Ghost, in which the Eternal Father is well pleased,
Adorable Face! delight of Mary and Joseph,
Adorable Face! ineffable mirror of the Divine perfections,
Adorable Face! which appeases the anger of God,
Adorable Face! terror of the devils,
Adorable Face! treasure of grace and benedictions,
Adorable Face! exposed in the desert to the inclemency of the seasons,
Adorable Face! burned by the heat of the sun, and bedewed with sweat in Thy journeys,
Adorable Face! radiant with Divine expression,
Adorable Face! whose modesty and sweetness attracted both the just and sinners,
Adorable Face! troubled and weeping at the tomb of Lazarus,
Adorable Face! brilliant as the sun,

We adore and venerate Thee.

and resplendent with glory on Mount
 Thabor,
Adorable Face! shedding tears at the
 sight of that ungrateful city, Jerusa-
 lem,
Adorable Face! bowed down to the
 ground in the Garden of Olives in con-
 fusion for our sins,
Adorable Face! suffused with a sweat of
 blood,
Adorable Face! insultingly kissed by
 the perfidious Judas,
Adorable Face! whose sanctity and dig-
 nity struck the soldiers with terror,
 and prostrated them on the ground,
Adorable Face! struck by a vile slave,
 covered with an ignominious veil, and
 profaned by the sacrilegious hands of
 Thy enemies,
Adorable Face! besmeared with spittle,
 and bruised with blows,
Adorable Face! whose glance wounded
 with grief and love the heart of St.
 Peter,
Adorable Face! humbled for us at the
 tribunals of Jerusalem,
Adorable Face! bleeding from the crown
 of thorns,
Adorable Face! which preserved an
 unparalleled serenity when Pilate pro-
 nounced the iniquitous sentence,
Adorable Face! covered with sweat and

We adore and venerate Thee.

blood, falling under the weight of the cross,

Adorable Face! wiped with a cloth by the woman on Thy way to Calvary,

Adorable Face! elevated on the ignominious Cross,

Adorable Face! whose beauty was obscured under the frightful cloud of the sins of the world,

Adorable Face! so deeply afflicted at encountering the tearful eyes of Thy Mother at the foot of the Cross,

Adorable Face! covered with the shades of death,

Adorable Face! washed and perfumed by Mary and the holy women, and covered with a shroud,

Adorable Face! shut up in the sepulchre,

Adorable Face! resplendent with glory and beauty on the day of Thy resurrection,

Adorable Face! shining with light in Thy glorious ascension,

Adorable Face! hidden in the Eucharist,

Adorable Face! which will appear on the Day of Judgment with great power and majesty,

Adorable Face! which will make sinners tremble,

Adorable Face! which will fill the just with ecstatic joy for all eternity,

Lamb of God, etc., etc., etc.

We adore and venerate Thee.

Let us pray.

We salute, and adore, and love Thee, O Jesus, my Saviour! insulted and outraged anew by blasphemers! We offer Thee in the heart of Thy Immaculate Mother as an incense of perfume of agreeable odour, the homage of the angels and saints; most humbly beseeching Thee, by the virtue of Thy *Holy Face*, to repair in all men Thy Sacred Image disfigured by sin. Amen.

O Most Holy Virgin, conceived without sin! thou who didst never cease to contemplate the Adorable Face of Thy Divine Son, and who didst read in His disfigured Countenance the excess of His love for man; engrave profoundly the image of that Adorable Face in our hearts, that we may be inflamed with Divine charity, and return to our Divine Saviour life for life and love for love. Amen.

"Be silent before the Face of the Lord God, for the day of the Lord is near, and exceeding swift". Wherefore, "expect Me", saith the Lord, "in the day of my Resurrection that is to come: for my judgment is, to assemble the Gentiles, and to gather the kingdoms, and to pour upon them My indignation, all my fierce anger! for with the fire of my jealousy shall all the earth be devoured. This shall befall them for their pride, because they have blasphemed!"

"Seek the Lord all ye *meek* of the earth, you that have wrought His judgment, if by any means you may be hid in the *day of the Lord's indignation*"—*Sophonias*, iii. 76.

ACT OF REPARATION TO THE SACRED HEART OF JESUS,

To be recited after Benediction, or in private, on the feast of the Sacred Heart, or on the first Friday of every month, always a day of special devotion with the Associates.

To become a member, after having one's name enrolled, the *Pater, Ave, and Credo*, must be recited daily, with the aspiration: "*O adorable Heart of Jesus, burning with love of us, inflame our hearts with the love of Thee*", or this other, "*Sweet Heart of Jesus, I implore, that I may love Thee more and more*". The members will also spend one hour in the course of the year in prayer before the Blessed Sacrament, to repair the insults and forgetfulness of the generality of Christians towards the adorable Heart of Jesus, ever present in the Holy Eucharist.

BILLET OF ASSOCIATION.

I, ———, have chosen from ——— o'clock on ———, to spend before the Blessed Sacrament, to repair the outrages committed against

the adorable Heart of Jesus in this mystery of love.

The exercises in the first part of this little tract, are intended for the use of the members of the *Perpetual Adoration of the Sacred Heart*, consisting of only nine individuals; all, however, might profitably make use of them, as devotion may permit.

ACT OF REPARATION.

O most amiable and adorable Heart of Jesus! centre of all hearts, glowing with charity, and inflamed with zeal for the interests of Thy Father and the salvation of mankind! O Heart, ever sensible of our misery, and ever in motion to redress our evils; the real Victim of love in the holy Eucharist, and a propitiatory sacrifice for sin on the altar of the Cross! Since the greater number of Christians make no other return for these Thy mercies, than contempt of Thy favours, forgetfulness of their obligations, and ingratitude to the best of benefactors, is it not just that we, Thy servants, penetrated with a deep sense of such indignities, should, as far as in our power, enter on a due and satisfactory reparation of honour to Thy most sacred Majesty? Humbled therefore in mind before Heaven and Earth, we

solemnly declare our sincere detestation and abhorrence of such conduct. Inexpressible, we know, was the bitterness with which the multitude of our sins overwhelmed Thy tender Heart; insufferable the weight of our iniquities, which pressed Thy Face to the earth in the Garden of Olives, and insurmountable Thy anguish, when expiring with love, grief, and agony on Mount Calvary, in Thy last breath, Thou wouldst reclaim sinners to their duty and repentance. This we know, O dear Redeemer! and would most willingly redress these Thy sufferings by our own, or share with Thee in Thine.

O merciful Jesus, ever present on our altars, and with a Heart open to receive *all who labour and are burthened!* O Adorable Heart of Jesus! source of true contrition! impart to our hearts the true spirit of penance, and to our eyes a fountain of tears, that we may bewail our own sins, and those of the world. Pardon, O Divine Jesus! all the injuries, reproaches, and outrages offered to Thee through the course of Thy holy Life and most bitter Passion. Pardon all the impieties, irreverences, and sacrileges which have been committed against Thee in the Sacrament of Thy Eucharist since its first institution. Graciously receive the small tribute of our repentance as an agreeable offering in Thy sight, in requital for the benefits we daily receive from the altar, where Thou art a liv-

ing and continual sacrifice, and in union with that bloody holocaust Thou didst present to Thy Eternal Father on Mount Calvary.

Sweet Jesus! give Thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring Thee in Thy Sacrament of Love, the Eucharist, thus to repair by a true conversion of heart and a zeal for Thy glory, our past negligences and infidelity. Be Thou, O adorable Heart! who knowest the clay of which we are formed, be Thou our Mediator with Thy Heavenly Father, whom we have so grievously offended; strengthen our weakness, confirm our resolution, and with Thy Charity, Humility, Meekness, and Patience, cover the multitude of our iniquities. Be Thou our Support, our Refuge, and our Strength, that nothing henceforward in life or death may separate us from Thee. Amen.

SHORT ACT OF CONSECRATION.

O Sacred Heart of Jesus! to Thee I devote and offer up my life, thoughts, words, actions, pains, and sufferings. My entire being shall henceforward only be employed in loving, serving, and glorifying Thee. Be Thou, O most Sacred Heart! the sole object of my love, the protector of my life, and my secure refuge at the hour of death. Be Thou also, O most bountiful Heart! my justification at

the throne of God, and screen me from His anger, which I have so justly merited. In Thee I place all my confidence, and convinced as I am of my own weakness, I rely entirely on Thy compassionate mercy. Annihilate in me all that is displeasing to Thy Divine Eyes, imprint Thyself like a Divine Seal on my heart, that I may ever remember my obligations, and never be separated from Thee. May my name also, I beseech Thee by Thy tender goodness, ever be fixed and engraved in Thee, O Book of Life! and may I be a Victim consecrated to Thy glory, ever burning with the flames of Thy pure love, both in time and eternity. In this I place all my happiness, this is all my desire, to live and die in no other quality, but that of Thy devoted servant. These graces I likewise most earnestly implore for all the Associates, and *grant Eternal repose to the souls of the faithful departed!* Amen.

Through Thy Sacred Heart, O Jesus! overflowing with all sweetness, we recommend to Thee ourselves and all our concerns, our friends, benefactors, parents, and relations, our superiors, and enemies; take under Thy protection this house, city, and kingdom; extend Thy care to all such as lie under any affliction, and to those who labour in the agony and pangs of death; cast an eye of compassion on the obstinate sinner, and more particularly on the poor suffering souls in

Purgatory, as also on those who are engaged and united with us in the holy Confraternity of honouring and worshipping Thee. Bless these in particular, O Divine Jesus! and bless them according to the extent of infinite goodness, mercy, and charity. Amen.

HYMNS.

PANGE LINGUA.

Pange lingua gloriosi,
Corporis mysterium ;
Sanguinisque pretiosi,
Quem in mundi pretium.
Fructus ventris generosi
Rex effudit gentium.

Nobis datus, nobis natus,
Ex intacta virgine ;
Et in mundo conversatus,
Sparso verbi semine ;
Sui moras incolatus,
Miro clausit ordine!

In supremæ noctæ cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus:
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum,
 Verbo carnem efficit:
 Fitque sanguis Christi merum
 Et si sensus deficit;
 Ad firmandum cor sincerum
 Sola fides sufficit.

TANTUM ERGO.

Tantum ergo Sacramentum
 Veneremur cernui:
 Et antiquum documentum,
 Novo cedat ritui:
 Præstet fides supplementum,
 Sensuum defectui.

Genitori, genitoque
 Laus et jubilatio:
 Salus, honor, virtus quoque;
 Sit et benedictio.
 Procedenti ab utroque
 Compar sit laudatio. Amen.

V. Panem de cœlo, etc.

R. Omne delectamentum in se habentem.
 Alleluia.

EASTER HYMN.

O Filii et Filiae,
 Rex cœlestis, Rex gloriæ:
 Morte surrexit hodie,
Alleluia!

Et Maria Magdalene
Et Jacobi, et Salome
Venerunt corpus ungere

Alleluia !

A Magdalene moniti,
Ad ostium monumenti,
Duo currunt discipuli,

Alleluia !

Et Joannes Apostolus,
Cucurrit Petro citius,
Ad sepulchrum venit prius,

Alleluia !

In albis sedens Angelus,
Respondit mulieribus
Quia surrexit Dominus.

Alleluia !

Discipulus astantibus,
In medio stetit Christus
Dicens: "Pax vobis omnibus".

Alleluia !

Postquam audivit Dydimus,
Quia surrexit Jesus!
Remansit fide dubius

Alleluia !

"Vide Thoma, vide latus:
Vide pedes; vide manus;
Noli esse incredulus".

Alleluia !

Quando Thoma Christi latus,
Pedes vidit atque manus
Dixit: "*Tu es Deus meus !*"

Alleluia !

Beati qui non viderunt
 Et firmiter crediderunt
 Vitam Eternum habebunt,
Alleluia !

In hoc festo sanctissimo
 Sit laus et jubilatio ;
 Benedicamus Domino.
Alleluia !

Ex quibus nos humillimas
 Devotas atque debitas,
 Deo dicamus gratias !
Alleluia !

V. Gaude et lætare Virgo Maria. Alleluia.
 R. Quia surrexit Dominus vere. Alleluia.

A D E S T E .

Adeste fideles,
 Læti triumphantes,
 Venite, venite in Bethlehem:
 Natum videte
 Regem Angelorum:
 Venite adoremus, Dominum.

Deum de Deo,
 Lumen de lumine,
 Gestant puellæ viscera:
 Deum verum,
 Genitum non factum.
 Venite, etc.

Cantet nunc Io
 Chorus Angelorum,
 Cantet nunc aula cœlestium,
 Gloria
 In excelsis Deo:
 Venite, etc.

Ergo qui natus
 Die hodierna,
 Jesu tibi sit gloria:
 Patris æterni
Verbum caro factum:
 Venite, etc.

V. Et Verbum caro factum est.

R. Et habitavit in nobis. Alleluia, etc.

EPIPHANY.

V. Omnes de Saba venient.

R. Aurum et thus deferentes. Alleluia,
 etc

HYMN FOR KINGSTIDE.

With joy we hail this glorious feast,
 On which the wise men from afar,
 The royal Gentiles from the East,
 Were called to Jesus by the *star*!

And as admiringly they gazed
 Upon its beauty—wondrous fair!
 By Faith their hearts and souls were raised
 Far, far above earth's transient sphere.

Far from the homes and haunts of men,
 Far from all human sympathy;
 Of stupid beasts, the cave or den
 Receives the "*Incarnate Deity!*"

And o'er that bleak and lone retreat,
 How gloriously shone forth that *star!*
The kings with faith and love replete,
 Enter where *Light* shines brighter far!

With faces bowed unto the dust,
Jesus! their Lord and God, adored!
 In Him they now place all their trust,
 For *well they know* He is *the Lord!*

O blessed eyes! so formed to see
 The *Truth* and human *vanity*;
 Thrice blessed hearts! so formed to prize
 But *Jesus!* and all else despise!

O praise the Lord! O earth rejoice!
 With Angels, Gentiles raise your voice!
 Sing *glory* to our God on high!
 For "*Mercy*", and "*Truth*", and "*Peace*"
 are *nigh!*

Ah! pray that like ye, holy kings!
 We too, may know the "*Gift of God*".
 'T is from this saving knowledge springs
 Our strength to walk the path ye trod!

O Bethlehem! thou "*little one*",
 O Little Babe! O Crib! O Rags!
 O humble Mary! Joseph poor!
 Scorned and rejected from each door!

O homely *shepherds* ! faithful, true
Apostles ! who no learning knew,
 Ye poor, ye simple, and ye mild !
O Hidden God ! O darling Child !

In crumb of bread ! in hidden guise ;
 In all that worldlings most despise—
 Scoff'd as a fool ! nailed to a tree !
 Rejoice to see in agony !

These Thy mysterious hidden ways,
 Our proud and earthly hearts now praise,
 Adore in silence, *and must see,*
What's great on earth, is vanity.

Eternal Truth, *interior* worth,
 No other wish for me henceforth !
 The *Will of God* my star shall be,
 And *Jesus* in His simplicity !

O kings ! our offerings now we make
 Unto our *God, Redeemer, King !*
 And may we in your joy partake,
 With you His *mercies* ever sing. Amen.

RELIGIOUS DETACHMENT.

(*In the Church, and in the cloister especially, are at all times to be found souls loving the Cross, rejoicing only in patience, contempt, and privation.*)

I. *The Heart is to be detached, by accustoming oneself not to seek for support or*

consolation in a mutual affection, however holy, or in accordance with the rule; but to be content with those enjoyments which a cordial charity and sincere obedience may afford. To seek no comfort, save what is to be found in the *common life*; nor elsewhere than with our Lord in the Blessed Sacrament; and remember that a religious who makes it a rule not to yield to the suggestions of nature, may, though full of occupation, find much time every day for conversing at the Feet of Jesus in holy prayer.

II. *Detachment from Health*.—To keep to the letter of the *rule*; not to speak of various little ailments, nor seek for relief, remedies, or rest, until the pain or illness shall speak for itself. When placed in the hands of the infirmarian, to receive as a poor person would an alms, whatever charity may prompt her to offer.

III. *As to Food and Clothing*.—Never to complain of persons or things. If the meat served at the common table makes one sick, it is easy to abstain from it; but it should not be replaced by anything more dainty. In general to abhor whatever separates, exempts, or distinguishes a member from the usual observances and laws of the *common life*. Never to seek or obtain any comfort or self-gratification, but to await in silence those afforded by charity or the rule; to bear even to be *forgotten* altogether, unless some decided infir-

mity would ensue; always to avoid *asking* for anything, or *complaining* of anything, in order to receive an *order*, and not a *permission* for a dispensation.

IV. *As to Poverty*.—Not to introduce the use of worldly luxuries, comforts, or conveniencies, and to let our indifference appear to whatever is transitory. “*Our kingdom is not of this world*”. To remain ever poor and humble in the midst of the world, whose spirit, maxims, and customs, we must despise.

A religious, if faithful to the rules, will find *all* she can want in our Lord in His holy *Tabernacle*—health, comfort, heat, and refreshment, rest, and innocent joy; and likewise peace, happiness, and friendship: and when deprived of even these sensible consolations, she will find what is much to be preferred, “*Our Lord Himself in a state of total immolation of every sensible enjoyment whatever*”, and this is true *religious detachment* and nakedness of spirit. “*Blessed are the poor in spirit*”, etc.—*Life of P. Ravignan*.

What St. Francis Xavier admired in his holy father and friend, St. Ignatius, was *his inexpressible invincible patience, firmness, and greatness of soul; his great sensibility, and womanly tenderness of heart*.

“LITTLE THINGS” CONDUCTIVE TO FERVOUR.

PERE GUIMON.

1. Rise at the first stroke of the bell.
2. When dressed visit the Blessed Sacrament.
3. Not to sit down at prayer, if possible, or to lean on anything.
4. To repair punctually to all religious exercises a few moments before they commence, *and to quit at once* the occupation in hands on hearing the bell.
5. In church or at prayer, not to raise the eyes, or to turn them round to see who or what is passing; not to say a useless word, and when obliged to speak, let it be in a very low voice. If inclined to sleep at prayer, keep it off by change of posture, etc.
6. Never to leave one's cell or chamber, unless duty or charity require it.
7. Not to speak even a useless word, or by signs; let every movement denote religious modesty and decorum; avoid loud tones or immoderate laughter; keep the eyes modestly cast down passing through the house, etc., and turn not round to see or listen to what others are engaged in.
8. Great exactness to cleanliness, neatness, and order. *Do little things well!* Inquire not, meddle not with what others say and do,

unless in duty bound; complain not; judge not others, but be zealous ever to correct and amend your own defects.

9. Excuse not yourself when reproached even unjustly, unless scandal might ensue, and sometimes accuse yourself of what would cause you to feel confusion: receive cheerfully the painful corrections which not only superiors, but others not authorized to do so, may inflict upon you. Take for yourself the last place and the worst portion.

10. Mortification in little things; such as not plucking a flower, listening to music, displaying cleverness, wit, bearing heat, cold, etc., etc.

11. Give not up a *good custom* without just cause. "*Perseverance crowns the work*".

12. Punish and subdue your body and senses, your passions and inordinate propensities, by means of the austerities prescribed; sometimes adding those of supererogation, with the permission of the confessor, etc.

13. With silent patience *endure* hunger, thirst, heat, cold, and all corporal and spiritual maladies.

14. Distrust yourself, thinking others are better qualified to judge of things than you are.

15. Be at peace, even though your character were blasted, your opinions censured, your words and actions unjustly blamed.

16. In return for the good you do to others,

be indifferent whether they requite you with their esteem, affection, or kindness, or with contempt, hatred, or ill treatment.

17. Be ready at each moment to fight against your natural inclinations, and never cease, until by prayer, the sacraments, and *mortification*, you shall have conquered all your imperfections, so as not to wish for one thing more than another, but only *the blessed Will of God*.

18. Annihilate yourself continually in the presence of God, and before your fellow-creatures, and omit nothing that may help to destroy your inordinate *self-love*.

19. Do nothing from *self-will*, rejoice at being dependent on others, ambition not any command or superiority over others, give every one liberty to despise and laugh at you, to correct, censure, and mortify you.

20. Count that day *lost* on which you have not had something to suffer. At your examen, repair this loss by imposing some penance on yourself.

21. *Thus live; heed not* the alarms of a sensitive *nature*, it is the true path to peace here, and joy hereafter.

MAXIMS.

Love silence: it is the paradise of souls who *delight in the Lord*, and who are aiming sincerely at perfection. Pray for those

whose unguarded expressions have given rise to misunderstandings and coldnesses, through means of the multitude of intriguing characters which swarm in the world. St. Catherine of Sienna profited like an industrious bee of every opportunity of advancing, and took every possible means of living a more retired life, and one more closely united to her Divine Spouse. She proposed to observe the most rigorous *silence*, and never to speak, except when she went to confess her sins, and this resolution she kept for three years. She constantly remained in her cell, and Jesus came Himself to her often, and taught her whatever might prove useful to her soul.—(*See her Life.*)

“Hallowed be Thy Name”.

When we pronounce the ever adorable name of Jesus, we give great glory to God, and banish the evil spirit. We recapitulate all that is adorable and incomprehensible in the grand and saving mystery of the *Incarnation*, and all the wonders wrought by the Deity through love for man, in the other great mysteries, sacraments, etc., of our holy religion; from the establishment by Jesus of His Church on Peter, down to the last soul that shall be saved by *Faith in His Name*, on the coming of this same Divine and Omnipotent Saviour at the Last Day to *judge* the *consciences* of every human being—nay even,

their most holy works. By Jesus, we give infinite homage to the Three Persons of the adorable Trinity. Our *hearts* united to His, make us one with Him, and united in Him to the Father, the Son, and the Holy Ghost. "*O Name!*" cries out St. Bernard, "*worthy of all praise!*" and another devout soul: "O Divine Jesus! on Thee alone depend my happiness, my life, and my death. Whatever I do, shall be done under Thy patronage and in *Thy Name*. If I watch, *Jesus* shall be before my eyes. If I sit, *Jesus* shall be at my side. If I study, *Jesus* shall be my master. If I write, *Jesus* shall conduct my hand and pen: it shall be my highest pleasure to write His *Holy Name!* If I pray, *Jesus Himself* shall form and animate my prayers. If I feel fatigued, *Jesus* shall be my rest. If I am sick, *Jesus* shall be my *patience*, physician, and comforter. If I die, it is in the *bosom of Jesus*, who is *my life*, that *I hope to die!* My *Jesus* shall be my tomb, and His mighty Name and Cross my epitaph—the passport of my soul out of its prison of flesh to the arms of our Heavenly Father, and of my body to glory on the day of its resurrection". O may we never cease to praise and adore this *sweet Name*, by continual loving aspirations through the day, and our waking hours at night, by acts of pure love, mortification, humility, meekness, and generous sacrifice of self, by zeal and ever-watchful care, as far as

in our power, to save and sanctify the souls of each dear brother in Christ Jesus, for whom *He* lived and died.

HYMN TO JESUS.

(*From St. Bernard.*)

Jesus, the very thought of Thee
With sweetness fills my breast ;
But sweeter far it is to see
And on Thy beauty feast.

No sound, no harmony so gay,
Can art or music frame ;
No thought can reach, no words can say
The sweets of *Thy blest Name*.

Jesus, our Hope, when we repent,
Sweet source of all our grace ;
Sole comfort in our banishment,
Oh ! what, when face to face ?

Jesus, that Name inspires my mind
With springs of life and light ;
More than I ask in Thee I find,
And lavish in delight.

No art or eloquence of man
Can tell the joys of love ;
Only the saints can understand
What they in *Jesus* prove.

Thee then I 'll seek, retired apart,
 From world and business free;
 When these shall knock, I 'll shut my heart,
 And keep it all for Thee.

Before the morning light I 'll come,
 With Magdalene, to find,
 In sighs and tears, my *Jesus*' tomb,
 And there refresh my mind.

My tears upon His grave shall flow,
 My sighs the garden fill;
 Then at His Feet myself I 'll throw,
 And there I 'll seek His Will.

Jesus, in Thy bless'd steps I 'll tread,
 And walk in all Thy ways;
 I 'll never cease to weep and plead,
 'Till I 'm restor'd to grace.

O King of Love, Thy blessed Fire
 Doth such sweet flames excite,
 That first it raises the desire,
 Then fills it with delight.

Thy lovely Presence shines so clear
 Through every sense and way,
 That souls which once have seen Thee near,
 See all things else decay.

Come then, dear Lord, possess my heart,
 Chase thence the shades of night;
 Come pierce it with Thy flaming dart
 And ever-shining light.

Then I'll for ever *Jesus* sing,
 And with the saints rejoice;
 And both my heart and tongue shall bring
 Their tribute to my dearest King,
 In never-ending joys. Amen.

A Plenary Indulgence at the hour of death,
 if the Name of *Jesus* be invoked with faith.

A PRAYER FOR ALL THE WANTS OF THE CHURCH,

Which it would be well to recite with zeal and fervour on Sundays, and if time permit, at Mass and on Communion days. Every prayer offered to gain a Plenary Indulgence after Communion, etc., should be said for the intentions of the Church, that is, for the intentions of the Pope who granted it, for the present Pontiff and hierarchy, the conversion of sinners, of infidels, etc., peace, etc., the exaltation of the Church, extirpation of heresy, etc.

PRAYERS FOR THE CHURCH, ETC.

O Eternal Father of our Lord *Jesus Christ*,
 Creator of all things visible and invisible!
 Source of all good! infinitely gracious and
 bountiful to us! Behold Thy poor servant,
 the work of Thy Hands, and redeemed by
 the Blood of Thy only Son, come to present

myself as an humble petitioner before the throne of Thy Mercy. I prostrate myself here before Thee, and most humbly beseech Thee to *sanctify Thy own holy Name*, by sanctifying and exalting Thy holy Catholic Church throughout the whole world. O Eternal King! who hast sent Thy only Son down from Thy throne above to establish a kingdom here below, from whence we might hereafter be translated to Thy Eternal Kingdom, look down we beseech Thee upon this kingdom of Thy Son, and propagate it through all nations and through all *hearts*; sanctify it in all *truth*, maintain it in peace, unity, and holiness; give to it *saints* for its rulers, its chief pastors, and its prelates: enlighten them all with *Heavenly Wisdom*, and make them all *men according to Thy own Heart*. Give Thy grace and special blessing to *all the clergy*, especially to these of this diocese, this portion of Thy vineyard, and send amongst them that *Heavenly Fire*, which Thy Son came to cast on the *Earth*, and which He so earnestly desired to *see enkindled*! Assist and protect all apostolical missionaries, that they may zealously and effectually promote Thy glory, and the salvation of souls ransomed by the Blood of Thy Son. *Sanctify* all religious men and women of all Orders; give them grace to serve Thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy

also on all Christian princes and potentates ; grant them those lights and graces necessary for the perfect discharge of their duty to Thee and to their subjects, that they may be true servants to Thee, the King of kings, true *fathers* to their people, and nursing-fathers to the Church. Have mercy, and direct also all magistrates and representatives of Thy power and justice. Have mercy on all Thy people throughout the world, and bless Thy own inheritance ; remember Thy congregation which Thou hast possessed from the beginning, and enable all Thy children on earth to *do Thy Will*, as the blessed do it in Heaven.

FOR INFIDELS.

Extend Thy mercy likewise to all poor infidels, that sit in darkness and the shadow of death eternal ! and to *all* who know Thee not, Pagans, Mahometans, Jews. Remember, O Lord ! that all those poor souls are made after Thy own Divine Image, and redeemed by the adorable Blood of Thy Son. O let not Satan any longer exercise his tyranny over those *Thy creatures* to the great dishonour of Thy holy Name ; let not the Precious Blood of Thy Son be shed in vain ! Send amongst them, and give success to the labours of truly apostolic men, that these poor souls may know and love Thee here in the true fold, and bless Thee for ever in Heaven.

FOR HERETICS, PERVERTS, ETC.

Look down also with compassion on those deluded souls, who under the name of Christians, have gone astray from the One True Fold, of the One Head and Shepherd, Jesus Christ. O bring them back to Thy Church and to Thee! Dispel their darkness; let them see how passion, and the wiles of the enemy, have blinded and misled them; remove their prejudices; take from them all pride, obstinacy, human respect, and self-conceit. Give them humility, a love of *truth*, and a *strong grace to embrace it*, in spite of all the opposition of the *world*, the *flesh*, and the *Devil*.

FOR PEACE AND PIETY.

O Father of Lights, and God of all Truth! purge the whole world from all errors, abuses, and vices; beat down the standard of Satan, and set up *everywhere* the standard of Christ; abolish the reign of *sin*, and establish the kingdom of grace and virtue in all hearts; let humility, love of enemies, poverty of *spirit*, and purity prevail, and let the *Gospel of Jesus Christ*, both in belief and practice, be the *only rule* of men's conduct throughout the universe. Grant us Thy *peace*, O Lord, as bequeathed by Thy Son to every *true disciple*—*peace with Thee*, our *neighbour*, and *ourselves*. Grant peace and concord

amongst Christian princes, give them a right sense of the dreadful evils that attend on war, such as bloodshed, sacrilege, and the damnation of thousands of souls! Turn their hearts to another kind of warfare, remembering that "*the Kingdom of Heaven suffereth violence, and the violent bear it away*". Teach them to overcome their interior and spiritual enemies, and those of God's Church.

FOR THE CONVERSION OF SINNERS, AND TO
AVERT GOD'S JUDGMENTS, ETC.

Remove those scourges of Thy wrath we apprehend for our *sins*, O Lord! Deliver all Christian people from the dreadful evil of *mortal sin*, make all sinners sensible of their *misery*, and grant them a truly penitential spirit; forgive and convert them, discharging them from every penal bond. Preserve all Christendom, and especially this nation, N., from all the evils that threaten the *impenitent sinners*, such as plagues, famine, war, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and Thy various other terrible judgments here and hereafter! Comfort all in pain or affliction; support and deliver all under temptation; reconcile those at variance; deliver poor slaves and captives; defend all in danger of soul or body; grant relief to all in their respective necessities; give a happy passage and favourable judgment to

all now in their last agony: grant me and all dear fellow-Christians, fidelity to grace, and *final perseverance*; grant Thy special blessing now and ever, to our parents, friends, benefactors, relations, and to those for whom we are *bound to pray*, and have mercy on all our enemies. Give eternal rest to all the faithful departed, and bring us all to life everlasting, *through Jesus Christ, Thy Son.* Amen.

ACTS FOR A PENITENT AT THE FOOT OF
THE CROSS.

I have sinned, O my God! I know I have sinned, and I bitterly lament my misfortune. Mine has been a guilty life. I can but *weep* over the excesses of it! But, O Infinite Goodness, Mercy, Power, and Love! were my sins greater still; were my life yet more guilty, my hope in Thee is greater far; "*because with Thee, O Lord, there is mercy and plentiful redemption*". Alas, my God! I have had the misfortune of offending you, but never shall I have that of losing the *confidence* with which your *sacred Name, Jesus*, and your Blood shed for me, inspire! To despair, O Good Jesus! would be a greater outrage against you, than all my other crimes. Oh! yes, I hope in you, my Jesus, crucified for love of *me*! However guilty I may be, can I despair of my salvation at the Feet of my Saviour? I have deserved Hell! yet *through*

your Merits, I still hope for a place in Heaven. My repentance, united to that of my loving Redeemer, will not be rejected. His Cross shall speak for me; my sins shall be blotted out in His Blood. Oh! thrice holy God! all covered as I am by the Blood of your adorable Son, can you cast me off? Can you strike me? *No. I hope in you!* and my hope *shall not be confounded*: "In te Domine speravi; non confundar in æternum"—*Ps., xxx.*

DEVOUT VISIT TO THE EUCHARISTIC HEART OF JESUS, IN HONOUR OF THE GREAT ST. MICHAEL AND THE HOLY ANGELS.

Divine Ocean of Infinite Mercy! "*Word made Flesh!*" Hidden God and Saviour! God annihilated in the Adorable Eucharist, humbly and patiently waiting on Thy miserable fallen creatures, century after century, in that tabernacle, and wherever the consecrated species may be found! Thy transcendant goodness draws me to Thee; Thy loving words invite me; Thy holy infallible Church bids me come to Thee; and behold me in the presence of Thy awful Majesty, yet confiding in Thy love, and laying my *all* at Thy Sacred Feet. Yes, O most amiable Jesus, my *heart* is now, I trust, wholly *Thine*. But, alas! what a poor sickly

heart! what malice, perhaps, still lurks within it, only waiting for the moment of temptation, nay, even a very trivial one, in order to display in the sight of Heaven and Earth all its vanity and corruption!

Ah, Thou great and thrice Holy God, before whom the very angels are not pure! what abyss shall I find deep enough to hide my deformity, my malice, my ingratitude, my weakness and corruption of soul and body? O what a monster of falsehood and audacity is *pride*? All that I am, save sin and its evil effects, is the work of Thy Almighty Hand, and Thou sawest that it was good, for all that proceeds from Thee is worthy of praise and admiration for its Creator's sake. Oh! suffer not *that* which Thou didst create to love, and to become a motive on my part of gratitude and everlasting devotion,—suffer it not, my God, to become an object of Thy hatred, the victim of Thy dread vengeance, by appropriating to *itself* Thy gifts, and desiring that esteem and honour which is due to Thee alone! To appease Thy just indignation, I now plunge myself into an abyss of *Humility* that has found favour in Thy eyes. Yes; I unite myself in spirit to Thy faithful servant, the glorious St. Michael! I place myself beneath his standard; I choose him for my friend, champion, and model, who will faithfully sustain, guide, and defend me in all my temptations and difficulties during my future life, but

particularly at the close of it and in my agony. I ask him to imbue me thoroughly with that sublime sentiment of his, which hurled the proud rebels from their glittering thrones into Hell, whilst it confirmed *him* for ever in glory, "WHO IS LIKE UNTO GOD?" O grand and exalted spirit! prince of the Heavenly Host and most inflamed of the Seraphim! take me to your care, pity my weak and perilous condition; obtain for me a large share of your eminent humility; of your knowledge and love of the only Sovereign Good! No stain of *sin*, no defect *ever* sullied your beautiful and bright existence, and yet you were nothing in your own eyes, at least nothing more than any of the other works of God, a creature of His Infinite *Power, Wisdom, Goodness, and Love*, and as such, destined only to show forth His Divine Attributes; to attract all creation to the love and fear of the Great Creator; to be intensely happy in the consciousness of His love and approbation; who asks no other return for all His gifts than that of a loving *obedience*, as the one, great, distinctive mark of genuine homage and devotion.

O happy spirit! banish self love from my heart, and inordinate self-esteem from my mind, and let God alone live and reign therein; great purity of intention; zeal for the glory and interests of God; perfect mortification of self-will and human respect, "*Who is like*

unto God?" Who but Him deserves to be loved and served? May I live for God alone; may I fear God alone; may I please God alone; and may I attach myself to God alone. And all ye faithful angels, who fought the good fight under your incomparable leader, St. Michael, and triumphed over your enemies by virtue of the merits of Christ, according to the Apocalypse: "*They conquered by the Blood of the Lamb*", obtain for us by the strength and virtue of this Sacred Blood, in which we have been washed and regenerated, and by which we have so often been nourished at the altar, that we may overcome our passions, and gain a glorious victory over ourselves and in others, thereby to secure our eternal salvation.

Behold, O blessed Michael! what an abyss of humility and humiliations lies before us on that altar in the Adorable Heart of Jesus! Oh! invest me with your spirit; ask of the Queen of Virtues, the humble, but much more than Seraphic Mother of Jesus, to clothe us with her merciful protection, and to open a passage for us through her own holy heart, to the Adorable Heart of her Beloved Son. Then, O faithful Friend! let me enter with you into that abyss of charity. With you and with all the angels; with Mary, Joseph, and all the members of Holy Church, let me adore, love, and praise Him, now and for ever, in the august Sacrament of His Love; and that I may become less unworthy to approach It frequently,

obtain that my whole future life may be united to yours, and that I may resemble you as far as poor human nature is capable of, by the powerful aids you will impart to me by your charitable intercession and your holy inspirations.

Great St. Michael, my holy Angel Guardian, and all ye Blessed Spirits, now prostrate in trembling adoration and wonder around this holy altar, whereon resides unseen by sense the "*Holy One of Israel*". You, who, as Jesus Christ tells us in the Gospel, "*always see the Face of His Father in Heaven*", obtain for me the grace that no application to exterior duties may ever divert my attention from the holy Presence of God. Wherever *obedience* sends you, you always carry your Heaven and your Beatitude about with you. Therefore, whether my duty places me in the midst of affliction or of joy, of vice or of virtue, in easy circumstances or in difficult ones, in solitude or in crowds, may I everywhere repose tranquilly in God; see Him and His holy appointments in all things; feel that it is His Divine Hand that upholds me: and if I cannot as yet enjoy the Beatific Vision as you do, let me yearn for the happy moment when God in His Love, Wisdom, and above all His great and tender Mercy, sees it is time to admit me to that state of bliss. Let me then, during the residue of my probation, wear out the threshold of the Church and the steps of the

sanctuary; that at least (*as far as the duties of my state of life permit*) I may actually enjoy the real presence of the "*Incarnate Word*", all glorious as He shines to your eyes, but veiled to mine, in my present impure and transient state of existence. Let no moment of my life pass in which I shall not (at least in spirit) there unite with you in prayer and praise, and deign to supply for me, when duty or physical incapability may deprive me of this high privilege.

O glorious creatures! since my final destiny, like yours, is to know, love, glorify, and possess God alone for ever; so, may I daily and hourly advance in purity and perfection. Let my *conversation be in Heaven, where my treasure is*. This earth and all it contains is in my regard only a means of acquiring new merit every day, and a higher place above—a closer union of heart with Jesus. *Oh! what glorious things are said of thee, thou City of God!* To merit this happiness, I must *pray and labour earnestly*, I must be very faithful to the voice of *conscience*, and to the many graces I receive. May I have no communication with creatures, but in order to obey the law of charity, and to lead them to God, especially by *good example*, or to be assisted by them to go more securely to Him—let the motive of our intercourse be a mutual desire to promote God's glory, and to acquire a more intimate union with Him. The idea

of being associated with You, O most perfect Spirit! and with your blessed companions in glory, fills me with confusion when I see my own great malice and misery; but, at the same time, it animates me, and imparts new zest and vigour to my frame, when I behold you beckoning me to follow you courageously, and to fly even into the very bosom of the Divinity—despising, and as far as duty may allow, leaving far behind me the petty cares of flesh and blood; whilst perpetually ministering with you before that Altar of the Lamb, I shall join in the Heavenly concert that ravishes my ear, singing unceasingly with you:

“Who is like unto God?”

“Holy! Holy! Holy! is the Lord God of Sabaoth! the Heavens and the Earth are filled with the Majesty of His Glory”.

“The Lamb that was slain is worthy to receive honour and glory and benediction, and power and adoration and praise, etc., for ever and for ever!”

“Glory be to the Father! Glory be to the Son! Glory be to the Holy Ghost!”

“Glory, Honour, and Eternal Praise be to Jesus in the Adorable Sacrament of His love”.

Several partial indulgences for saying these prayers.

MAXIMS.

"*Hope saves the soul*"—Romans, viii.

Our Lord one day said to St. Catherine of Sienna: "Daughter, sinners who despair of *My Mercy*, imagining the enormity of their crimes surpasses *My Goodness*, offend Me more by this one sin against *Hope*, than by all the other sins they could possibly commit, for they thus despise those attributes of which I am so jealous—viz., '*My Mercy and My Goodness*'—they do them an infinite injury, esteeming them *less* than their offences, and thinking I have not *Power* to remedy their misfortune. Ah! if, on the contrary, they would repent, and throw themselves into the arms of *My Clemency*, what admirable effects would *My grace* work in them; how speedily all their miseries would disappear! Oh! yes! *My Mercy* is greater than all the sins that have ever been committed, or that it is in created power to commit!"

Confidence.

The Blessed Margaret Mary Alacoque says, speaking of the Sacred Heart of Jesus: "Take up your permanent abode in this Divine asylum of *Strength*: there you will become so strong and courageous, as never to be dejected or troubled at anything, not even at your own defects. The sight of our own de-

fects should not discourage us, but only serve to increase our humility ; we ought to rejoice in being known to be the weak creatures we are: this practice will keep the soul in peace and make our heart the throne of the Most High, who loves to abide with the sincere and humble soul. Be glad, she says, when He gives you opportunities of suffering, whether from yourself or others: receive these trials as a sincere pledge of His love, who would have you in all things conformable to His own Sacred Heart.

On Prayer.

Make good use of the time allotted to prayer and pious exercises ; this *fidelity* will be a great support to you in all your duties, and facilitate them for you. *Often* retire in spirit into His Sacred Heart to converse with your best Friend ; to adore your God, to love your Sacred Spouse with all your strength and powers ; to listen in silence to the lessons of this Adorable Master. Be perseveringly faithful to whatever you promise the Sacred Heart of Jesus, that He may reign over you without reserve. Abandon yourself to Divine Providence, receiving all things with thanksgiving ; enjoyment or privation ; peace or trouble ; health or sickness ; ask for nothing, refuse nothing. Be profoundly submissive to the Will of God and of superiors.

Daily Sacrifice of Self.

Be constant in the mortification of your senses, if you wish to acquire an interior spirit and the gift of prayer, which I wish you with all my heart! Ah! if you could only taste something of the unspeakable bliss it is to live in the Adorable Heart; to think of nothing else; how cheerfully would you sacrifice everything besides!

Recollection.

Keep yourself, as it were, buried in the Heart of Jesus, concealed as far as possible from the eyes of creatures, having no other occupation or aim, but that of humbling yourself, and of attending *well* to the most trivial points of duty—*points* to which God often attaches great graces. Perform each act as tranquilly, as if you had but that one to do. Be simple as a child with your directors. Abound in sweetness and mercy to every neighbour—this is genuine devotion to the Sacred Heart of Jesus.

THE INFINITE ABYSS

OF THE TREASURES OF THE SACRED HEART,
TO SUPPLY FOR ALL OUR MISERIES, AND
TO SATISFY ABUNDANTLY ALL OUR DE-
SIRES AND NECESSITIES.

Yes; the Adorable Heart of Jesus is an abyss of graces; here we find everything we

want. It is an abyss of love, into which we may plunge every other love: but especially all our inordinate self-love, with all its impure offspring—human respect, and the desire of exaltation and self-gratification. It is by drowning, as it were, our imperfect and inordinate desires in this Ocean of Divine Love, that we shall become enriched with every spiritual gift and blessing suitable to our present necessities.

1st.—If we are in an abyss of privation or desolation, this Divine Heart is an abyss of consolation in which we must be content to lose ourselves, without ever desiring to experience any sensible sweetness.

2nd.—If in an abyss of *dryness* and *impotence*, let us go and plunge ourselves into the Heart of Jesus, that abyss of *power and love*. It will fill us with courage and confidence.

3rd.—If we be suffering from the effects of extreme *poverty* and total destitution, let us enter the Sacred Heart of Jesus, and become enriched in this abyss of *every good and perfect gift*.

4th.—If plunged in an abyss of *weakness*, relapses, and miseries, let us recur to this Amiable Heart. It is an abyss of *mercy and strength*. It will fortify and restore us.

5th.—Do we labour under the painful consciousness of being plunged into an abyss of *pride* and vain *self-esteem*? let us, without further delay, plunge ourselves into the abyss

of the profound *annihilation* of the Adorable Heart of Jesus—for this Blessed Heart being sovereignly humble, will impart to us the precious and indispensable virtue of *Humility*.

6th.—If in an abyss of *ignorance* and darkness, the Sacred Heart of Jesus is an abyss of *science and of light*—let us learn there especially, the great science of pure love, and how to *do* and *suffer* all that may please this Amiable Master.

7th.—If in an abyss of *inconstancy* and infidelity to duty or to holy inspirations, let us plunge ourselves into the Divine Heart, and there we shall find a love ever constant in Its devotion to us, and ever bestowing new graces upon us.

8th.—If, as it were, plunged in *death* itself, let us go to the Heart of Jesus; there we shall find an abyss of *life*, whence we may derive a new life of grace and love, so that we shall no longer see, speak, think, or judge of anything, but according to the dictates of the love of this life-giving and infinitely Amiable Heart.

9th.—If we find ourselves deeply immersed in *ingratitude*, the Heart of Jesus is an abyss of *gratitude*—let us freely draw from It more than sufficient to offer adequate thanks to God for all His benefits, and let us implore of this Divine Mediator to supply for all our shortcomings.

10th.—If we have fallen into a gulf of

agitation, impatience, anger, or ill-humour, let us go to the Heart of Jesus, and in that abyss of *meekness*, patience, and moderation, we shall be restored to interior peace and tranquillity of soul.

11th.—If unhappily plunged in an abyss of *dissipation* and *distractions*, we shall find in the Heart of Jesus an abyss of *holy recollection* and *fervour*, which will amply supply for us, and will concentrate all our thoughts and affections upon God, by uniting us in an infinite manner to Him, after separating us from all that is transitory.

12th.—Should we happen to be plunged in an abyss of sadness, let us go and plunge this sadness into the Sacred Heart of Jesus, which is an abyss of Divine and Celestial Joy. It is the treasury and centre of the bliss of saints and angels.

13th.—If overwhelmed with trouble and anxiety, this Heart is an abyss of peace, order, and confidence in God, listen to Its counsels, and a great calm shall ensue.

14th.—When plunged in an abyss of bitterness and pain, let us unite ourselves to the terrible sufferings and inconceivable anguish of the Sacred Heart of Jesus Christ—from Him we shall learn to suffer meritoriously, and to be happy even in adversity.

15th.—Should we be greatly agitated with doubts, fears, and terrors regarding our eternal salvation, the Divine Heart of Jesus is an

abyss of love and confidence, where Jesus, reproaching us for our pusillanimity and discouragement, will teach us that "*He came not to call the just but sinners to repentance*", and that *many sins* will be *forgiven us*, if we only *love much*.

16th.—In fine, on every occasion, and in every want, we ought to plunge ourselves, as it were, continually into this Ocean of Mercy, Charity, and Love, determined to make It our perpetual abode and resting-place. Let us there suffer ourselves to be penetrated with that Divine fire, which consumes the Adorable Heart of Jesus for God His Father, and for all mankind—let us calmly repose there, like an infant on its mother's bosom; and as water penetrates into a sponge, so let the soothing and invigorating influence of this Heavenly Fountain of *Living Waters*, be absorbed by every sense and faculty of our soul and body.

AFFECTIONATE APPEAL TO THE SACRED HEART OF JESUS.

A. LIGUORI.

Allow me to speak to Thee this day, O most Loving Heart of Jesus, from which have proceeded all the Sacraments, but particularly this Sacrament of Love! I would wish to render Thee as much honour and glory as Thou givest in the "Holy Sacrament" to Thy Eternal

Father. I know that on this altar Thou lovest me with the same tenderness with which Thou didst love me when, amidst the sorrows of the Cross, Thou didst offer for me Thy Divine Life. Enlighten, O Divine Heart! with the knowledge of Thy Love, all who do not know Thee. Through Thy Merits deliver, or at least relieve, those afflicted souls in Purgatory, who are Thy Eternal Spouses. With all the souls who at this moment love Thee in Heaven and on Earth, I unite in adoring, in thanking, and in loving Thee. O most Pure Heart! purify my heart from all attachment to creatures, and fill it with Thy Holy Love. O most Sweet Heart! take possession of my whole heart, that it may be entirely Thine, and that it may be always able to say: "*Who then shall separate me from the Love of Christ?*" —Rom., viii. 35.

O most Holy Heart! inscribe on my heart the bitter sorrows which Thou didst suffer for so many years on Earth for the love of me, that at the sight of them I may henceforth, for the love of Thee, rejoice in all the pains of this life, or that I may at least bear them with *patience*. Most humble Heart of Jesus! grant me a portion of Thy *Humility*. Most meek Heart! impart me Thy Sweetness; take from my heart whatever is not pleasing to Thee; convert it entirely to Thyself, that it may wish and desire only what Thou dost wish. In a word, make me live only to obey Thee, to love

Thee, and to please Thee. I know that I owe Thee an infinite debt of gratitude, and that I am bound to thee by the most solemn obligations—it would be very little were my whole being destroyed and consumed for the love of Thee.

Ejaculation.

“O Heart of Jesus! Thou art the only Lord of my heart”.

SPIRITUAL COMMUNION.

My Sweet Jesus! I believe that Thou art here present in the most Holy Sacrament. I love Thee above all things. I desire to receive Thee into my soul: since I cannot now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee, I unite myself entirely to Thee, as if Thou hadst already come. Do not permit me to be ever separated from Thee.—*Liguori*.

“O my Spouse! when wilt Thou take me to Thyself?”—St. Peter Alcantara.

“Sweet Sacrament of Love, Sweet Sacrament Divine,

“May infinite praise and glory be every moment thine”.

One Hundred Days' Indulgence.

Ejaculation.

“O Mary! I love you as the most amiable

of the Works of God, and I place my confidence in you”.

“O Mary, look down upon us, our hope and consolation after Jesus, draw all hearts to Him”.

“O Mother of Mercy ! happy the soul that serves and confides in you. O give me Jesus, the Blessed Fruit of your chaste womb”.

“O Jesus, Mary, and Joseph ! with you I live, with you I crave to die”. Amen.

DEVOTIONS FOR COMMUNION AND MASS.

Acts before and after Holy Communion.

As to the “*self-abnegation*” with which a soul should receive the *Divine Graces*, Père Lallemon, S.J., says: “*Self-abnegation*, in the case of beginners, consists in withdrawing from the occasions of sin; in mortifying their passions, their own will, and private judgment. In those who have made some progress in the spiritual life, it consists in not attaching ourselves to the *Gifts of God* as if they were *our own*. To prevent this *appropriation*, God sometimes withdraws them, and takes from us that facility in the practice of virtue which He had given us; we shall again feel almost as much difficulty in humbling and mortifying ourselves as at the beginning. God acts thus

for our good, we have only to submit. He deprives us of His consolations, and of sensible devotion in prayer, etc., to try our fidelity, and to reduce us to that perfect nudity of spirit in which those souls ought to be, which the Holy Spirit fills with His Gifts. All we have to do is, to keep our heart as pure as possible, carefully avoiding the least faults, and for the rest giving ourselves up wholly to God, and submitting to all the dispensations of his Providence. . . . We must study to acquire a complete *indifference*, and protest that we *seek nothing* in this life, but *to possess God* as much as is possible for us to possess Him, and that all else is *matter of indifference* to us”.

Act of Faith.

“Behold he cometh, leaping upon the mountains, skipping over the hills”—*Cant.*, ii. 8. Ah! my most Amiable Saviour! how many rough and lofty mountains hadst Thou not to pass in order to come and unite Thyself to me in this most Venerable and Loving Sacrament. GOD becomes man! the INFINITE! an infant! the KING OF KINGS, and the LORD OF LORDS! a servant. From the *Bosom of thy Eternal Father!* Thou didst descend to the womb of an obscure and humble Virgin; from *Heaven!* to a manger; from a Throne of *Glory*, to an ignominious gibbet; and now wilt Thou descend from the splendours of light inaccessible,

O Being infinitely Great, Independent, Holy, Wise, and Powerful! into the narrow, sinful, and unworthy dwelling of my heart!
 Yea, Lord, I believe and adore; increase my *Faith*. Thy *Word*, nay more, *Thy Church*, is infallible. Give me Thy Love, that my heart may burn within me at Thy coming. Give me Thy Sacred Heart, Thy Adorable *Flesh to eat, that I may live in Thee*, and Thou in me, and live for ever! **Amen.**

O True God! come now to me and at the hour of my death.

Act of Confidence.

My soul, take courage, open thy heart, Jesus loves Thee ardently. "*Be of good faith*", He says, "*Be thou made whole*". "*Receive thy sight*". "*I say to thee arise*". "*Weep not*". "*Follow me*". "*Take up thy Cross*". "*Abide in My Love*". "*I am the Way, the Truth, and the Life!*" Learn of Me to be meek and humble of heart, and you shall find rest". "*Come to me, you that labour, and I will refresh you*". "*If you wish to be perfect, sell all, and you shall have treasure in Heaven*". "*If you eat the Flesh of the Son of Man, and drink His blood, you shall have life in you*". "*He that eateth this Bread shall live for ever, and I will raise him up at the Last Day*". "*Arise and eat, take courage and faint not, I Myself will come and will heal you*". "*Have confidence! I have overcome the World!*"

Disciple—"In Thee, O Lord Jesus! have I hoped, let me not be confounded for ever". "Save me, Lord, or I shall perish!" To whom else can I go? Thou hast the words of Eternal Life!" "Lord, if Thou wilt, Thou canst make me clean". "Lord, I am not worthy, only say the word, and *my soul shall be healed*". "Behold we have left *all things*". "*Let us go and die with Him*". I will say to my drooping soul: "*In the Name of Jesus crucified, arise and walk*", or with the Angel to Elias, "*Arise and eat, for thou hast far to go, and walk in the strength of that food unto the Mount of God (Heaven)*", or with Mary to her sister, "*The Master is here and calleth for thee*"—John, xi. 28. O Lord! the Sweetness of Thy Words invites me, but the multitude of my offences weighs me down. Thou commandest me to approach Thee with *confidence*, if I would have part with Thee, and to receive the "*Food of Immortality*", if I desire to obtain life and glory everlasting. "Come, my friend, eat and be inebriated". *Come to me!* O sweet and amiable word in the ear of a sinner, that Thou, O Lord my God, shouldst invite the poor and needy to the communion of *Thy Most Sacred Body!* Since, therefore, this is what pleaseth Thee, and Thou hast commanded it should be so, Thy merciful condescension pleaseth me also, and *I wish that my iniquity may be no obstacle!* O wonder, thing! mystery of *Faith*, and exceeding all

human understanding ! *that Thou, O Lord my God, true God and true Man, art contained whole and entire under a small form of bread and wine, and without being consumed art eaten by the receiver !* Thou, the Lord of all things, who standest in need of no one, hast been pleased in this sacrament *to dwell in us.**

Acts of Desire.

Behold, I come to Thee, O Lord, *that it may be well with me by Thy Gift !* and that I may be delighted in the holy banquet which Thou, O God, in thy Sweetness, *hast prepared for the poor.* Behold, *in Thee is all I can or ought to desire :* Thou art my salvation and redemption, my *hope* and my *strength*, my *honour* and my *glory !* Make, therefore, the soul of Thy servant joyful this day, because, O Lord Jesus ! I have lifted up my soul to Thee. I desire to receive Thee devoutly and fervently. I would gladly bring Thee into my house, that, like Zaccheus, I may receive Thy Blessing, and be numbered among the children of Abraham. My soul longs to be nourished with Thy Body ; *my heart desires to be united with Thee.* Give Thyself to me, and it is enough, for *without Thee no comfort is available.* “ *Without Thy God-head nothing can have any price or worth in man, nothing can harmless be.*” Therefore, I must often come to Thee, and

* A'Kempls.

receive Thee, for the *remedy* and for the *health* and *strength* of my soul, lest perhaps "*I faint in the way*", if I be deprived of this Heavenly Food. It is indeed necessary for me, who am so often falling and committing sin, and so quickly grow slack and faint, by *frequent* prayers and confessions, and by the Holy Communion of Thy Adorable Body, *to repair my strength, to cleanse and inflame* my soul, lest *by abstaining for a longer time* I fall away from my *holy purpose*. Read chapter iv., xi., and xiv. of the Fourth Book of the Imitation.

PRAYER FROM LIGUORI'S "SPOUSE OF CHRIST" FOR VISITS TO THE BLESSED SACRAMENT, OR AFTER HOLY COMMUNION.

Remain ten or fifteen minutes in silent adoration and astonishment! in a deep impression of the awful sanctity and majesty of God, of your own utter misery, littleness, and sinfulness, and exclaim: "O Infinite Greatness! O Incomprehensible Purity! O Infinite Patience, Goodness, and Mercy! *Whence is this to me!* O Abyss of Charity! O Humility of Jesus! rescue me; forgive me; atone for me, etc.

"And when the hour was come He sat down and the twelve Apostles with Him, and He said to them: 'With desire I have desired to eat this Pasch with you before I suffer'". Luke, xxii. 14, 15.

"This is My Body which is given for you". "Do this in commemoration of Me". Meditate on the Passion.

PRAYER AFTER COMMUNION.

I profoundly adore Thee, O my Jesus! in the Most Holy Sacrament of the altar. Thee, my Crucified Love, once nailed for me on a cross of shame and torture; now loving me *unto the end*, cloistered, deserted, and often despised and insulted, in *Thy Prison of Love*, yon Tabernacle! Ah! why, dearest Lord, hast Thou prepared wretched me to be Thy chosen spouse, rather than many others, far more pure and worthy of Thee? Oh! after committing such a multitude of sins, how canst Thou tolerate my presence under the same roof with Thee, where in Thy sanctuary Thou hidest me, as in the clefts of the rock, from the dangers of the world, and admittest me to the unspeakable privilege of being Thy inseparable companion here on earth, until that happy day shall dawn upon me, when face to face, and without a veil, I hope to enjoy Thy adorable vision in Paradise, and to be made Thy spouse and companion for ever in the kingdom of Thy glory! Here below how sweetly Thou invitest me *often*, perhaps *daily*, to feed on Thy Sacred Flesh, in the Holy Communion, that I might be all *Thine*; and Thou, O Goodness, O Charity, all mine! O dear Redeemer, what can I say to Thee? Teach me how to pray! Speak, Lord, for Thy servant heareth. My gratitude is too deep for

words, my *thanks* must ascend from the centre of Thy own *Great and Divine Heart*! With Teresa I will cry out: "*The Mercies of the Lord will I sing for ever*". Yes, my Jesus! my Love, my Spouse, all this do I hope for, through Thy Sacred Merits, and in Heaven *my expectation shall not be confounded*. To be poor and abject in Thy House, O Lord, is better far than to wield a sceptre as empress of the world. Alas! O Divine Friend, perhaps even one so favoured, so dear to Thy Heart, a constant guest at Thy Holy Table, may have proved often faithless, and deserving of perpetual banishment from Thy Sacred Presence and Service? *O Father, I am not worthy to be called Thy child!* O Merciful Saviour, take pity on me and forgive me, banish me, not yet; but still bear with me, and suffer me a poor, weak, sinful creature, to serve Thee some time longer in the holy society of my good sisters, so faithful and so exemplary; accept of their fervent, mortified lives, to supply for my shortcomings, and grant me a perfect conversion, grace especially to correct N., and to do violence to myself. Lord Jesus, I will not leave Thy Sacred Feet again; I will cling with Magdalen and John to Thy Cross. I will put my trust in Thy sorrow-stricken and heroic Mother to obtain for me *the Spirit of the Cross*. I will often come to visit Thee in Thy Sacrament of Love and of Humiliation. Thy Presence will give me strength to detach

myself from every desire or affection, not purely for Thee alone. Thy Vicinity will remind me of my strict obligation to love Thee ardently, and ever to recur to Thee, in all my doubts, fears, pains, and necessities. As far as practicable, I will ever remain close to Thy Sacred Person, and receive Thee as frequently as my confessor permits, in Holy Communion: and my motive shall be to please Thee more, to love Thee more and more; to attain a closer union with Thee, O my Amiable Redeemer. I love Thee, my God, hidden in the Most Holy Sacrament. For the love of *me*, Thou art ever present on this altar, Thy open heart inflamed with Divine fires; and for the love of Thee do I desire to be found in all my vacant moments close to Thy Sacred Tabernacle, and ministering before Thee with the holy angels. Here Thou remainest enclosed, ever engaged in loving me, waiting for me to return to Thee; and here likewise shall I linger, craving for and thirsting after *Thee and Thy Holy Love*. And now, my Jesus and my All! let us ever remain together, as I firmly hope, here in time; and in eternity, in the kingdom Thou hast purchased with Thy Precious Blood. Amen.

Mary, my Mother! ask Jesus, Thy Divine Son, to give me, for *your sake*, an ardent and solid devotion to this Most Adorable Sacrament. Amen.

DEVOTIONS FOR HOLY MASS.

(See also *Mass of the Sacred Heart*, p. 180.)

THREE YEARS' INDULGENCE.

A plenary once a month if said daily on the usual conditions.

An Offering to be made during holy Mass, at the Offertory, immediately after the Consecration, or before the Priest's Communion.

Eternal Father! I offer Thee the immolation of Thy beloved Son Jesus Christ on the Cross, which He renews upon this altar; and I offer Him to Thee in the name of all creatures, with the Masses which are being celebrated and will be celebrated throughout the world—to adore Thee with the honour due to Thy Divine Majesty—to thank Thee for Thy innumerable benefits—to appease Thy justice, irritated by our sins—and to furnish the satisfaction Thou hast a right to expect—in fine, to obtain Thy graces for myself, for the entire world, and for the dear souls in Purgatory.

Offerings to be made during the day.

Lord! I offer Thee the Masses that are now being said throughout the universe, in

the name of all creatures, for Thy glory and the salvation of all mankind.

“Cesarius relates that a certain Religious was freed from all Purgatory after death for having recited the following prayer daily, before a Crucifix” :—

PRAYER.

O Sweet Lord Jesus Christ, by that sad bitterness of death which Thou didst endure for me upon the cross; and chiefly in the hour when Thy Most Holy Soul did make Its egress from Thy Body, ever blessed; I do beseech Thee, Lord, have pity on my soul now; and at the moment of its departure hence, take it to Thee unto Eternal Life. Amen.

PRACTICE OF A NOVENA OF COMMUNIONS.

This Practice was suggested by Our Lord to His servant, Blessed Margaret Mary, leading her to expect by means of it the grace of final perseverance, and that of receiving the Sacraments of the Church before dying, in favour of those who should observe it. The Communion to be made for *this end*, the first Friday of the month for nine successive months.

ADDRESS TO THE TRUE ADORERS OF THE SACRED HEART OF JESUS.

*Taken from Manuscripts of Monseigneur de
Quelen, late Archbishop of Paris.*

“The true Religious of the Sacred Heart of Jesus has but two sources of confidence in this world”, viz:—

GOD, AND HER CROSS.

I. *God alone*, without the least alloy of anything created; *God*, without consolation; not seen, not felt, not perceived. “*God alone*” can only be found in a void, a total separation from every creature; “*God all alone*”, and only “*All*”, and the creature “*nothing*”: in this consists the whole economy of the Spiritual life. God, the only support of the soul; God, *above all*, God, *for all*, *nothing but God*. God in the *soul* to destroy it, to annihilate it by depriving it of the power to perform its voluntary functions, in order to reign alone in it, and reducing it to the last extremity in order to make it love in Him and by Him. God the only support of the soul, its *only resource*; *God* in one word, and *nothing of man*.

II. *And her Cross*. Learn thou, that the *Cross* is the only means whereby to arrive at the blissful possession of “*God alone*”, and that it is very good for you to depend upon this.

means. It is a resource and even a consolation to a fervent adorer of the Sacred Heart of Jesus, to suffer much: the more you advance in the way of the Cross, the more reason you have to rejoice, for thus will you make your calling and election sure. It is no easy matter to make you understand all the depth of the meaning of these two words: "*God, and her Cross!*" By the simple word, "*God*", I mean all the interior ways and purifications of the soul; it is the means and the end; the *means*, by establishing the soul in a state of suffering; and the *end*, by that union of God with the soul, which union He effects after the soul has gone through the various gradations of suffering necessary in order to make it worthy that Divine union. The word "*mine*", that is, all of *self*, must be destroyed before this blessed union can be effected; and this destruction can only be achieved by interior and exterior sufferings: for, in order to attain a high degree of union with God, we must be detached from everything transitory or *created* both within and without. We are all *furiously* attached to ourselves: therefore, God has to perform some very painful operations in order to tear forcibly away whatever is *in us* and *belonging to us*. The Cross then is the means, and the surest means, to lead us to the pure love of God; upon it we must lean, and it will much accelerate our progress towards Him. When the Cross presses hard, and that God

Himself despoils us, the most holy creatures are but a feeble support. God and our Cross! behold all that remains to us, that Cross only can sustain us; hanging on our wounds, creatures can only serve to increase our sufferings. When God sends us sufferings, He alone can comfort us. When a soul has arrived at the height of suffering by the greatness and the multitude of its woes, God alone can heal and remedy such evils. Such a soul will find no resource either in herself, in others, in the remembrance of the past, the future, and still less in the present, where all is affliction for her; it is to God only that she can have recourse; *but the weight of His arm crushes her!*—no matter—to lean on him and on her Cross, is her only resource; and it is even on the very excess of her suffering itself that she grounds her hope.

OFFERTORY.

The Sacred Heart of Jesus Crucified demands of Its friends and clients the following marks of a solid devotion:—

Purity of intention, meekness, humility; charity in thought, word, and action; likewise zeal for the glory of God, by the extension of His Kingdom, as far as on them depends. Priest and Victim with the Lord

Jesus, offer Him up for the four ends to the Eternal Father, and your whole being in union with Him. Look at Jesus!—in the words of à Kempis, He speaks thus to you: “As I willingly offered myself to God my Father for thy sins, with my Hands stretched out upon the Cross, and my Body naked, so that nothing remained in Me that was not turned into a sacrifice to appease the Divine wrath, even so must thou willingly offer thy self to Me daily in the Mass, for a pure and holy oblation, together with all thy powers and affections, as heartily as thou art able: for ‘*I seek not thy gift, but thyself*’ ”.

Here beg grace to walk steadily in the following

SHORT ROAD TO PERFECTION.

1.—Ever to maintain an efficacious will and most firm resolution never (with God's grace) to commit a deliberate fault, however trifling. Nothing is trivial where there is question of pleasing or displeasing an Infinite Being.

2.—An exact fidelity to grace—to good inspirations.

3.—To avoid self-complacency—if we meet with success to say: “To God alone be the glory”; if we fail or do ill, we must at once humble ourselves, ask pardon by the Sacred Heart of Jesus, and resume our efforts in the pursuit of perfection, without losing our interior peace or unlimited confidence in God.

4.—To labour ceaselessly to acquire the great virtue of detachment, and to die to everything that does not tend to lead us to God.

5.—To banish all superfluous thoughts or cares, to avoid useless reflections upon self, and all self-contemplation, etc., that we may be established and confirmed in that peace which Christ promised to His disciples.

Here pray for the Pope, the clergy, your friends and country, the souls departed, sinners, the dying and afflicted, and for the special intention of the Mass.

PRAYER

TO THE BLESSED TRINITY IN HONOUR OF THE SACRED HEART, TO BE SAID DURING MASS, OR IN PRESENCE OF THE BLESSED SACRAMENT.

To the Eternal Father.

O Eternal Father! O God, infinitely holy, powerful, just, great, and merciful, to whom alone sacrifice and supreme religious worship are due, as *the Being* of all beings, the King of kings, the great Creator and Lord of all things, our *first beginning*, our beatitude, and our *last end*! I most humbly adore Thee, and, as it were, lose myself altogether in the

august Presence of Thy Awful Majesty, acknowledging that all my efforts to adore Thee, to love Thee, to thank Thee, to implore of Thee pardon for my sins, and all the graces I require both for myself and others, are infinitely undeserving of Thy notice or acceptance. No, my God! never shall I be able sufficiently to glorify Thy *Holy Name*, to exalt Thy *mercies*, to detest and bewail my *sins*, or to obtain, by any exertions of my own, the virtues and the graces which I hope for solely at the hands of Thy compassionate goodness and mercy.

O Infinite Being! behold Thy Eternal Son *Incarnate*! for His sake, Thou wilt graciously receive me. Look upon the Face of Thy Christ, who offering Himself in the Incarnation as a Victim to Thy Sovereign Majesty, consummated His sacrifice upon the Cross, and has been pleased to perpetuate it to the end of time, in order to apply to our souls, in the holy Mass, all His Infinite Merits and atonement. It was the Divine Heart of Thy well-beloved Son that conceived the marvellous design of continuing to reside amongst us, and of feeding our souls with His own Sacred Flesh, thus clothing us with all the treasures and merits of His Sacred Life and Death. O Eternal Father! it is this same Divine Heart, this loving and adorable Heart, that I now present to Thee, beseeching Thee to accept of It in this Divine Sacrifice, that the ardour of

Its charity, the innocence of Its life, the purity of Its actions, the merit of Its *sufferings*, and the depth of Its *Humility*, may reconcile me perfectly to Thee, and obtain for me the life of grace, and a glorious Eternity. Amen.

PRAYER TO OUR LORD JESUS CHRIST.

My Adorable Saviour! whom I worship with every power and sense of my soul and body, and believe to be really present in the Holy Eucharist, Thy precious Body and life-giving Blood, Thy infinitely just and holy soul, and Thy incomparable Divinity, Thou dost therein present to Thy Eternal Father on behalf of all men. But it is Thy own ever-adorable and ever-amiable Heart that is here, really both Priest and Victim, and it is the burning flames of this furnace of love—it is the profound reverence, annihilations, and adorations of this dear Heart, that supplies Thee with super-abundant means whereby to glorify Him from whom Thou dost proceed from all Eternity: for in Thee, O Incarnate Jesus, I acknowledge and adore the Only-begotten Son of the Father, His Wisdom, His Word, the Splendour of His Glory, and the Figure of His Substance; to Him dost Thou also offer up for us, and for our salvation, an abundant application of all the merits, virtues, prayers, and riches of this great Heart. I adore Thee, I love Thee, I

glorify Thee with all my heart. I offer myself up to Thee to participate in the graces of Thy Incarnation, in the purity and simplicity of Thy holy Childhood, in the treasures of Thy Hidden Life, in the wondrous operations of Thy passive Life and sublime prayer, in the Infinite merits of Thy Sacred Passion and Death. I offer myself up to Thee, that Thou wouldst please to admit me, as it were, into the "Sacred Wound" of Thy Blessed Side, and that thus I may in spirit gain access to Thy Sacred Heart, and dwell there henceforth and for ever, as in my home and my *refuge*: and that thus being purified from every stain, from all my vicious inclinations and earthly attachments, I may be blessed with the grace of final perseverance, and, after a glorious resurrection, live eternally with Thee in Thy kingdom of glory—"Thy Kingdom come". Amen.

PRAYER TO THE HOLY GHOST.

Divine Spirit, Third Person of the Adorable Trinity, the Love of the Father and the Son! who bringest Jesus Christ, true God and true Man, down upon our altars at the moment of consecration, in obedience to the voice of His priests, and who in these august mysteries dost present us with the ineffable gift of His ever-adorable Heart, that It may be united to

our hearts, and reign over them by the Holy Communion ; I most humbly and lovingly adore Thee ! Adorable Spirit ! I offer Thee now my poor heart, that Thou mayest convert and reform it, that being purified and refined by Thy gifts and fruits, it may thus become worthy to receive (at least spiritually) that amiable and august Heart of my loving Friend and Redeemer Jesus Christ. As this infinitely holy Heart cannot endure anything like tepidity or inconstancy in those from whom He has reason to expect a solid attachment, O cleanse my heart, Thou infinitely pure and holy Spirit ! cleanse it from the least defilement in the bath of His most Precious Blood, and consume it as a holocaust on the altar of His Love. O Spirit full of might and sweetness ! let me be animated with a lively gratitude, and a faith so strong and perfect, that I may no longer desire anything but the happiness of pleasing God. Give me a love for my Jesus, true, disinterested, ardent, and constant. May I suffer joyfully for His sake whatever He pleases, and as He pleases, and devote all my energies to the punctual and fervent discharge of the duties of my state in life, and to the most minute point of rule or approved practice that may assist me to follow the Lamb whithersoever He goeth, with the utmost reverence for His Divine precepts and counsels, and an entire fidelity to grace. Amen.

AT THE ELEVATION.

Prostrate in spirit before Jesus Crucified, now really present, for the purpose of renewing mystically His Bloody Crucifixion on Calvary, ask the Blessed Virgin Mary, Saints John, Magdalen, Francis, and all souls on Calvary with Jesus, to obtain contrition, pardon, and holy perseverance for you, and to present all your petitions with their merits to your dying Saviour.

PRAYER.

O Thrice Blessed Mass! Thrice Blessed Atonement! Thrice Blessed adorations, thanksgivings, supplications, and expiations, wafted up to the Throne of the August Trinity from the Sacred Heart of Jesus, that abyss of all infinite worth and perfections, and co-mingling with the sighs, the tears, the ardent aspirations and devoted self-sacrifice of millions and millions of poor creatures who believe in Jesus, who hope in Jesus, and who love him as their *only Saviour*. By this Great Heart, O Father Eternal! I glorify Thee and most humbly adore Thee, and beg an abundant effusion of Thy Holy Spirit; that I may not pray, but that Jesus may worship Thee in me. But oh! alas! my most Adorable Saviour, in obedience to Thy blessed precept—“*Do this in commemoration of Me*”—in spirit on Calvary I behold Thee: again suffering the agony of

death for me—bleeding and agonizing in each part of Thy Sacred Body—suspended between Heaven and Earth by huge nails—whose sacred Eyes are deluged with bitter tears—whose infinitely merciful and loving Heart is wrung with anguish at the sight of the dread anger of Thy Eternal Father enkindled by our sins, and concentrated at this tremendous moment upon Thee, O innocent Victim of our iniquities! Ah! my Adorable Love! the awful anger of Thy Father oppresses Thee, but still more, the sight of our ingratitude, and the little fruit we should derive from all Thy agony—Thy unutterable anguish! Oh! whither shall I flee to hide my miserable being! O my soul, canst thou bear the dread Presence of our justly irritated God? Ah! too truly have I not reason to fear one day to behold the terrible wrath of the Lamb! Do I not feel the deadly wound of the monster *sin* deep within my soul? Yes, my only Love, I feel that I have caused Thee many a tear—many a pang during Thy mortal life. I have caused Thee feelings of terrible anguish in Gethsemani; I have caused Thy agony, Thy Death on Calvary. O yes, my God! and hast Thou cast me off for ever, as I too well deserve? Am I, Thy poor little creature, destined to know Thee, to glorify Thee, and to be happy in Thy Love; am I to depart from Thee, or wilt Thou abandon me, O Lord, who am the basest, the most sinful of Thy works—am I

separated from Thee, am I lost? Ah! no. I will flee into the safe, into the sacred shelter of Thy wounded Heart! Wretch though I be, I know Thee too well not to hope for pardon, for compassion from that source of love. Yes, sweet Victim of my sins, now really present in Thy glorified Humanity united to Thy Divinity on that Altar! Thou didst never reject those who sighed to be restored to Thy Grace and Friendship; Thou wilt even now rejoice at my conversion. Through this mystical shedding of Thy most precious Blood, I ask Thee to give me a heart like unto Thine; crucified, meek, humble, contrite, grateful, and filled with the Holy Ghost—a heart ever burning with the most ardent love—a heart ever mourning over Thy Sorrows and over its own wanderings from Thy Blessed Will. I ask Thee to apply Thy saving Mercies and Merits to all the wants of Thy holy Spouse the one true Church; to my poor soul, and to the souls of all my brethren in Thee, whether combating on earth, or suffering in Purgatory, and also grant me the particular intention for which I offer up this Mass, N. Grant to me and to each dear fellow-Christian a sincere love of the Cross, and of persevering self-denial. May we remain fastened to it by our holy resolutions (our vows and rules as religious), may we desire and expect nothing but "*God and our cross*". May we glory only in the Cross—may it destroy all imper-

fect desires of self-love, and through Thy Passion and Cross, grant us all we now implore, hoping in Thy great mercy and the intercession of Thy sorrowful Mother. Amen.

PRAYER TO THE MOTHER OF GOD.

O most desolate of all Mothers! pierced by your bloody Sword, every blow, every wound, every torture endured by Jesus, met its counterpart in your great soul! But, oh! the pang of the last farewell—the final separation! You saw *Him* die, and yet had power to live. O Mother of Sorrows! may I love, and may I *suffer* even as you have done. O Queen of Martyrs! love brought you to embrace the Cross: may I partake of your martyrdom, and may the Cross bring me to God's pure love. Oh! if in order to be able to love, I must *suffer* and I must *die*, obtain for me grace through this holy Mass, to *love* whatever comes to me from God—yea, even sufferings and death. Amen.

St. Liguori says that a person who dies making an act of perfect conformity to the Will of God, will go to Heaven straight without passing through Purgatory.

“May the most just, amiable, and adorable

Will of God, be accomplished in all things, and be praised and glorified for ever". (100 days' indulgence).

MEMENTO FOR THE DEAD.

O Almighty God, the Resurrection and the Life! he that believeth in Thee, even though he were dead, shall certainly live: look therefore with compassion on those suffering souls who have always believed and confessed Thy Name. O Sovereign Lord! remember that they were the *work of Thy own Hands*—Job, x. iii., created in Thy Power, redeemed in Thy Mercy, preserved in Thy Goodness, and formed to Thy adorable Image. Ah! why then hidest Thou Thy Face from those who have been dear to Thy Sacred Heart, and who long to behold and enjoy Thee, their Sovereign Bratitude? Accept, O Eternal God, in their favour, the Adorable Victim who now offers Himself to Thee on this altar. Apply to them the Indulgence which Thy Church holds forth in Thy Name to worthy communicants, and let not my imperfect dispositions be an obstacle to the exercise of Thy Mercy on their behalf. I pray especially for all the devout clients of the Sacred Hearts of Jesus, Mary, and Joseph, for my parents, friends, those most abandoned, and those to whose sins I may have contributed. Amen.

AT THE PATER NOSTER.

Our Father in Heaven! increase the vehemence of my desires to behold and possess you for ever in our true country. May my thoughts be ever with Thee, and my prayers and sighs to the Adorable Heart of Jesus, bring me with Himself to the Kingdom of Thy Love: as the *beauty of the King's daughter is within*, so let it be with me. With Jesus, the Victim of His Holy Father's Will, I now approach with confidence to the throne of grace. O yes, my Father! whenever I pronounce these words of Thy dear Son: "*Thy Will be done on Earth*", etc., I am determined to accept with full resignation, in union with my Saviour, whatever you shall send me and mine, in time and eternity. Occupation, food, abode, health, talents, good works, success, etc.: or deprive me of all; and let pain, and sorrow, and desolation, and contempt, be my portion—no human comfort, no truce to suffering, if such be Thy adorable Will. As regards my spiritual progress, *I wish only what you wish*. One single degree of grace, of love, of glory, is enough, if such be Thy Blessed Will. Heed not my inclinations, nor my repugnances, but do Thy Will in and by me. Amen.

AT THE POST COMMUNION.

Thou hast given Thyself wholly to me, my

Jesus, in the Holy Communion, and all Thou askest of me in return is my heart, and what a monster of ingratitude would I not be to refuse Thee the entire donation of it. Take it then, O infinite Goodness, Mercy, and Love: it is Thine by every title; render it worthy of Thee, and possess it now and for ever more. Vouchsafe to unite it to, and to form it on Thy own Divine Heart; make it ever meek, humble, patient, charitable, and detached; ever devoted to the interests of Thy Father's Glory, even unto sufferings, and the most cruel death. Grant me, O my Saviour, through Thy Sacred Heart, that my *last sigh* may be an act of perfect contrition and love; until that happy moment shall arrive, may these acts be as numerous as the pulsations of my heart, thereby proportionally to increase the degrees of my glory in Heaven. May Thy holy love so continually increase both in purity and intensity, as to consume all my imperfections, and that my heart, and the hearts of all men, especially of the associates, may burn in union with Thine, with the most ardent flames of Divine charity. Amen.

ACT OF LOVE AFTER COMMUNION.

(*St. Teresa.*)

Be Thou, O Lord blessed for ever, and let every living creature and intelligence sing

forth Thy praise! Vouchsafe, O my King, in this propitious moment, to hear my prayer. Transported as I am with this heavenly flame, though so unworthy, let me supplicate Thy tender Mercy and Goodness, that every soul with whom I communicate may become inebriated with Thy Holy Love; else, dear Lord, may I never converse with mortal more! Preserve me, O Lord, from the most trivial attachment to this world, or else snatch me at once out of this miserable exile. No, my God! Thy poor servant can no longer support the anguish of her absence from Thee. If she is still to live, she desires no rest in this life, and do Thou vouchsafe, O Lord, not to let her have any. Impatient of its chains, *this soul of mine* longs to be free: eating kills it; sleep torments it; it beholds how this life is nothing but a succession of wants and wishes, with never-ceasing, and often ineffectual efforts to relieve or satisfy them; and she sees that nothing but Thyself shall ever content her. With her, to *live* seems something contrary to nature, as she is continually dying with the desire of living, not in herself, but in Thee. O my perfect and truthful Master, and my glory! how light, yet how heavy, is the Cross reserved by Thee for souls thus wounded with Thy love!—*light*, because of its sweetness; *heavy*, because there are moments when the most invincible patience can hardly sustain it. And nevertheless, the soul wills never to part

with it, until she finds herself face to face with Thee in her Heavenly country. When she reflects that she has done nothing for Thee hitherto, and that by the prolongation of her life she may perhaps render Thee some service, most willingly would she bear a still heavier burden for Thee, and so live until the day of judgment. Oh! with what joy does she not make the sacrifice of her repose, that she might possess the happiness of rendering Thee the smallest service! She can *desire much*, but that is all she can do; but she knows full well, O God! that Thou alone art the only Object of all her affections and desires.

*Undaunted daughter of desires!
By all thy dower of lights and fires;
By all of God we have in thee,
Leave nothing of myself in me.
Let me so read thy life, that I
Unto all life of mine may die. Amen.*

ON COMMUNION.

(Blessed Margaret Mary Alacoque.)

“Be careful not to lose a Communion. We cannot give a greater joy to our enemy than by withdrawing from that which deprives him of all the power he would have over us. After Communion, sacrifice to the Sacred Heart of

Jesus your *own will*; ask pardon for your past inordinate attachment to it, and grace to live henceforth *deaf* to your self-love; *blind* to the defects of others, and to your own judgment through obedience; and *dumb*, by never speaking of yourself, good or evil".

ON THE PRESENCE OF GOD.

"*It is the Lord*", said the Beloved Disciple—*John*, xxi. 7. His only thought was Jesus. Meditate on these words of our Lord to the good Armella, "In proportion as you contemplate Me, will you love Me. In proportion as you contemplate Me, will you imitate Me. In proportion as you contemplate Me, will you follow Me. And learn, that who ever has acquired the happy knack of always keeping his eyes steadily fixed on Jesus Christ, without withdrawing them for a single moment, has discovered the secret of sanctity".

ACT OF CONSECRATION TO THE SACRED HEART FOR A RELIGIOUS.

(By R. Père Colombier.)

O my Adorable Redeemer! behold me here in Thy Eucharistic Presence, begging Thy gracious acceptance of the unreserved conse-

cration of my whole being to Thy Sacred Heart, which I now make anew ; giving myself up to Thee as perfectly as it is possible for me to do. I am nailed to Thy Cross by the vows I made at my first profession, and it is with all the ardour of my soul I now renew them in this Divine Heart, in the presence of Heaven and Earth. Far from finding my bonds burdensome, would to God I might multiply my sacrifices, and worthily thank Thee for having called me specially to prove that indeed Thy service is sweet and Thy burden light. I embrace Thy amiable Cross until death. Yes! in the noble cross of my religious vocation I place all my pleasure, my glory, my consolation. "*God forbid that I should glory, save in the Cross of my Lord and Saviour Jesus Christ ; by which the world is crucified to me, and I am crucified to the world*". God forbid that I should ever possess any other treasure than His *peverty*—that I should know or care for any other enjoyment than that of suffering with Him—that I should entertain any will or desire but *His*—any other love than the love of my Jesus. No, no, my amiable Saviour! nothing shall ever separate me from Thee ; to Thee only will I attach myself. The most difficult duties, the most intricate and obscure paths of that life of perfection to which I am called will not alarm me, because *Thou art my Light and my Strength*. Pardon, O indulgent Jesus !

all my past negligence and insensibility. I confidently hope, dear Lord, that Thou wilt render me henceforth victorious over all my enemies, and That Thy beneficent Heart, which never ceases to lavish benefits upon me, will uphold and enrich me unto the end. O most Precious Blood, O Sacred Wounds, O thrice amiable and adorable Heart, I adore ye! O Spirit of Jesus, "*create a clean heart, and renew a right spirit within me*"—Ps. l.

A PRAYER TO OUR LADY OF ANGELS.

"It is said that in the printing of the following prayer, the press was broken three times by the agency of the Devil, it has been found most efficacious".

O august Queen of Heaven, Sovereign Lady of the Angels! who from the beginning have received from God the power and mission of crushing the serpent's head,—the head of Satan! we humbly supplicate you to send your holy legions, so that under your orders, and by your power, they may pursue the demons, combat them everywhere, repress their audacity, and hurl them into the abyss. Amen.

A PRAYER AGAINST THE PLAGUE.

The town of Coimbra (Portugal) having been visited by a violent pestilence, the nuns of St. Clare offered their heartfelt prayers in the following form. Whereupon the contagion instantly ceased. This inspired prayer, left to the above-named monastery, has preserved many places from contagion where it is recited daily with confidence in God, and in the intercession of the Blessed Virgin Mary. It has arrested this scourge in several places, and those who cannot read, will find its efficacy if carried about their persons with faith.

The Star of Heaven that nursed the Lord hath uprooted the plague of death which was planted by the first parent of mankind. May that Star now vouchsafe to check the stars whose stripes are slaying the people with the cruel wound of death. O Glorious Star of the Sea! from the plague protect us. O Mary, hear us! for thy Son who denies thee nothing, honours thee. Save us, Jesus Messias, save us for whom Thy Virgin Mother prays.

V. Pray for us, most holy Mother of God, *conceived without sin.*

R. Who didst crush the serpent's head, help us.

Let us pray.

God of Mercy, God of Holiness, most indulgent God, who hast compassion on the affliction of Thy people, and who, to the angel who struck Thy people, saidst: "*Hold thy hand*", for the love of that glorious Star, whose

breasts, so precious against the poison of our sins, Thou didst sweetly suck, extend to us the help of Thy grace, that from every plague and unprovided death we may be preserved secure: through Thee, Jesus Christ, King of Glory, Omnipotent God. Amen.

Aspiration.—In thy Conception, O Virgin Mary, thou wert Immaculate. Pray for us to the Father, whose Son, Jesus, conceived of the Holy Ghost, thou didst bring forth". (100 days' indulgence).

Same indulgence for the following aspiration:—"O Blessed Angel! vigilant guardian of my soul and body, to whose care I've been committed by the Supreme Clemency, illuminate, defend, and govern me this day; preserve me from all sin and danger, and after this short and miserable pilgrimage, bring me to life everlasting. Amen. Through, etc.

BEADS OF ST. MAGDALEN

To honour the Sacred Heart of Jesus during Its thirty-three years' mission on earth; also to commemorate the thirty-three years, that ardent lover of Jesus Christ Crucified, St. Magdalen, passed in the grotto St. Baume; her penance, her sorrow, her love.

On the Crucifix, say the Creed. Three beads follow. On the first say, "*O Eternal*

Truth ! I believe all ; do Thou increase my faith ; on the second, “ O Infinite Goodness ! I hope all things from Thee, do Thou confirm my hopes ” ; on the third, “ O Divine Beauty incomprehensible ! O sweet Heart of Jesus, ineffably amiable, I love you ! may I ever love you more and more ! On the first ten small beads, say the Act of Faith ; on the second ten, the Act of Hope ; on the third ten, the Act of Love. On the large beads between the decades, say the *Gloria*, etc., and *Pater noster*, to promote and ask the glory of God, and the perfect accomplishment of His holy Will, in which all worship consists. Conclude by the following short acts, to be recited with a renewal of faith and devotion, and to express your desire never to cease repeating them to your last sigh—that it might be your happiness to repeat them unto the end of the world, were you to live so long—and to supply for all those who never, or rarely make them : “ O Eternal Truth ! I believe in you, and by your grace, will always believe in you ”. “ O Infinite Goodness, O Heart of Jesus ! I hope in you, and by your grace will always hope in you ”. “ O beauty ineffable, incomprehensible ! I love you, and will, by your holy grace, *ever and ever* love you more and more. Amen ”.

Seven years' indulgence each recital, and plenary once a month, if daily recited, as all Christians are bound to do ; at least one act of

each virtue every day. It would be well to offer up these beads for all souls bound to aim at perfection, and to obtain grace to persevere in mortifying and humbling oneself in *little things*, the more easily to conquer on great occasions.

Aspiration of St. Philip Neri.—"O my God! since Thou art so amiable, why hast Thou given me but *one heart* to love Thee? Why, at least, is this my heart so small, so mean, and narrow?" St. Philip inflamed with the love of God, and burning with desire to honour him worthily, offered to Him all his affections, in union with those of all creatures; but soon saddened to see the great disproportion between his poor *all*, and the tremendous Majesty on High: he consoled himself by the reflection that he would find in the holy Mass a Victim capable of glorifying God in a manner worthy of Him; hence the extraordinary fervour with which he celebrated the holy and awful mysteries.

THE SPIRIT OF THE ECCLESIASTICAL YEAR IN ITS DIFFERENT SEASONS.

I. ADVENT.

The Love of God. By which we prepare for the "Birth" of the Divine Infant in our hearts, as nothing is better calculated to ex-

site in the Christian soul a tender love of God, than the gentle Presence of a suffering Infant God. Let the fruit of our meditations be a deep conviction of our manifold *miseries and spiritual poverty*, and earnest prayer, that our Blessed Redeemer may deliver us from pride and vanity by His humility and poverty; from self-seeking and worldliness, by His sufferings and the contempt and unkindness He is greeted with on His coming amongst us, wretched sinners, to save us! Every fibre of the heart should vibrate with fear, and every energy be full of activity in the work of salvation, at the contemplation of the great future *Advent of the Lamb of God!*

II. CHRISTMAS UNTIL LENT.

Humility and Simplicity.—We consider His Divine Childhood until Lent, and strive to imitate the virtues of His mysterious Infancy.

III. LENT UNTIL EASTER.

Austerities and mortification of the senses and passions, by forgetfulness and contempt of self—no penance is sincere and solid without both.

IV. PASCHAL SEASON UNTIL THE ASCENSION.

Innocence and pure Spiritual Joy.—A soul risen with Jesus Christ, has banished sin from

its precincts, and abounds in a holy exultation that her Crucified Saviour is now repaid for all His sacrifices, by a glory inconceivable, in which she one day hopes to share.

V. ASCENSION UNTIL PENTECOST.

Detachment from the world, and preparation to receive the Holy Ghost by *earnest prayer*, *strict retirement*, and self-denial, etc., in union with the apostles and the Blessed Virgin during their retreat.

VI. PENTECOST TO ALL SAINTS.

The Interior Life, attention and docility to the inspirations of the Holy Ghost, frequent communion, spiritual communion often in the day, and the practice of that *charity* and those good works which form saints, and having no other ambition than to lay up treasures for Heaven, there to be united to God with all the elect. It would be well to say the Litany of the Saints nine days previous to All Saints.

VII. ALL SAINTS TO ADVENT.

Gratitude, *Confidence*, and Patient Suffering—unite with them in thanking God the Father for giving us His Divine Son—in thanking God the Son, for being the willing Victim for our sins—God the Holy Ghost, for

giving us Himself, "*the knowledge and the love of the Father and the Son*". Thank the Holy Trinity for the graces bestowed on the Saints. Thank the Saints for their prayers, renew your confidence in them, admire their virtues, and, above all, their *love of suffering*, as—if anything could induce them to return to earth again, it would be that they might *suffer more*—so precious is patient suffering in the sight of the *Lord*!

LITANY OF THE HOLY GHOST.

Come, O Holy Ghost, etc.

Lord, have mercy on us. Christ, etc.

God the Father, etc. Holy Trinity, one God, etc.

Holy Spirit, who proceedeth from the Father and the Son,

Spirit of the Lord! source of Life, which at the dawn of Creation, overshadowed the waters, and peopled them with living creatures,

Spirit Eternal! whose inspiration made eloquent the tongues of God's servants,

Holy Spirit! whose Divine unction teacheth us all things,

Holy Spirit! witness to the truth of Christ's Divinity,

Spirit of Truth! who, as Jesus promised,

Have mercy on us.

will teach His Church all Truth to the
end of time,

Spirit of the Most High! who o'er-
shadowed Mary,

Spirit of the Lord! filling the whole
Earth,

Spirit of the Lord! who abideth in us,

*Spirit of Wisdom and of Understand-
ing,*

Spirit of Counsel and of Fortitude,

Spirit of Knowledge, and of piety,

Spirit of the fear of the Lord,

Spirit of Faith, Hope, Love, and Peace,

*Spirit of Humility, Meekness, and Good-
ness,*

Spirit of every good gift,

Spirit, penetrating Divine secrets,

Spirit, praying in us with ineffable groan-
ings,

Spirit, resting on Jesus at His Baptism
in the form of a Dove, and upon the
apostles at Pentecost in the form of
tongues of fire,

Spirit by which we are born again,

Spirit of the adoption of the Sons of God,
by which we cry: "*Abba, Father*",

Spirit! with whose plenitude the apostles
were miraculously gifted, according to
the promise of Jesus,

Holy Paraclete! whom Jesus sent to be
our comforter and perseverance,

Spirit! who breathest where Thou wilt,

Be merciful unto us, *spare us*, O Lord!
 Be merciful unto us, *hear us*, O Lord!
 Be merciful unto us, *have mercy on us*, O
 Lord!

From all evil, sin, and every bad spirit,
 From the temptations and snares of the
 Devil, the World, and the Flesh,
 From presumption, despair; resisting or
 denying the known truth,
 From obstinacy in sin, and final impeni-
 tence,

From the spirit of impurity,
 From an uncharitable spirit,
 From the spirit of dissipation,
 From every imperfect spirit,
 By Thy Eternal procession from the
 Father and the Son,

By the blessed Conception of Jesus Christ
 through Thy operation,

By Thy descent on Jesus in the Jordan,
 and on the apostles in the Cenacle,

By Thy Presence with the Father and the
 Son, in the Sacrament of Jesus' Love,

By Thy reign in the Sacred Heart of
 Jesus, and subordinately in perfect
 souls,

In the great Day of Judgment,

We sinners, *beseech Thee to hear us*,

That living by the spirit we may act always
 according to the Spirit, *we beseech Thee to
 hear us*.

That we may never forget that, being the

Deliver us, O Lord.

temples of the Holy Ghost, we must not suffer *sin, the abomination of desolation in the holy places,*

That living according to the Spirit, we may never accomplish "*the desires of the flesh*",

That we may continually mortify the deeds of the flesh by the spirit,

That we may never contristate Thee, O Amiable and Beneficent Spirit, by infidelity to grace, or the least sin,

That we preserve the unity of the spirit in the bond of peace,

That we believe not every spirit, but prove them whether they be of God,

That Thou renew within us an upright and perfect spirit,

That Thou grant us the Spirit of Jesus Crucified, and of His holy martyrs and saints,

That in life and in death we may truly say with Jesus: "Father, into Thy Hands I commend my spirit",

Lamb of God, etc., etc.

V. Give us Thy Good Spirit, O Lord.

R. And fill us with the Seven Gifts and Twelve Fruits thereof.

We beseech Thee to hear us.

Let us pray.

Enrich, O Lord, our hearts by a plentiful effusion of Thy holy Spirit, by whose Wisdom

we were created, and by whose Providence we are governed. Through, etc.

Let Thy holy Spirit, O Lord, we beseech Thee, kindle in our hearts that *fire* which our Lord Jesus Christ brought on earth, and earnestly desired to see enkindled in every breast. Who liveth, etc.

John, xiv.—“ *I will not leave you orphans : I will come to you again, alleluia, and your hearts shall be glad. Alleluia*”.

NOVENA FOR PENTECOST.

O Jesus! triumphant Conqueror of Sin and Death! who hast taken possession of that seat of bliss purchased by Thy Blood, remember Thy tender promise, that Thou wouldst not leave us orphans—*John*, xiv. 18. Send down upon each of us, and upon Thy whole Church, that Spirit of Light, of Truth, and of Love, who alone can bring to our minds and imprint on our hearts the Divine lessons of *Humility*, Poverty, Obedience, and Contempt of the World, which Thou hast taught us during Thy mortal life. But if Thy apostles themselves were rendered unworthy of receiving the plenitude of Thy Spirit, by too *natural* an attachment to Thy Adorable

Humanity, which was so lovely, so amiable, and so worthy their tenderest love! how can we hope for His descent into our hearts, which are defiled by a thousand imperfect and sinful inclinations? O my God! if thou desirest to give us Thy holy Spirit, prepare Thyself His dwelling in our souls: unite our hearts and affections to the ardent sighs and perfect dispositions with which Thy Blessed Mother and apostles awaited His coming in the Cenacle. And Thou, O Adorable *Spirit!* who *breastest where Thou wilt*—*ibid.*, iii. 8, deign to descend on us who are here assembled in Thy Name, and on all the members of Thy Church, to which “Thou wilt *teach all truth to the end of time*”—*ibid.*, xvi. 19. O Spirit of Purity! Spirit of Peace! whom the foulest stain of sin cannot resist, purify our souls, and infuse therein that peace which the “*world*” can neither *give nor take away*—*ibid.*, xiv., 27. *Oh! rend the Heavens, and come down*, consoling Spirit! that, strengthened and encouraged by Thee, we may faithfully comply with the duties of our particular state, embrace the Cross in whatever shape it is presented, and study to accomplish the Divine Will with the utmost perfection.

Hymn—“*Come, Holy Ghost, send down those beams*”, etc.

It would be well always to recite the above, as also the “*Litany of the Holy Ghost*”, on

the "*Anniversary of Confirmation*", and to renew the "*Baptismal Vows*"; to renew oneself in *purity of heart and recollection*, by a short retreat—these two virtues being *essential*; as *sin*, and *attachments*, not from a principle of grace or charity, but *too natural* or too ardent, to anything, however holy, are the great obstacles to the Presence of this Divine Spirit.

NOVENA FOR CORPUS CHRISTI.

O Amiable Jesus! who hast given us in the Adorable Eucharist so convincing a proof of Thy Infinite Love—permit us to thank Thee in the name of all Thy creatures, for the blessings included in this one precious gift! We adore Thee, O Hidden Deity, and most ardently wish we could offer Thee such love as would atone for our own offences and those committed by all mankind, against this most amiable Mystery. But, my God, if all creatures are so deeply indebted to Thy Mercy for this Adorable Sacrament, how much more sensibly should we feel our obligations, since by Thy special predilection we have been chosen to dwell under the same roof with Thyself, to see Thee daily offered on our altars, and to receive so frequently Thy Precious Body and Blood. Convinced by these Thy tender mercies, that our confidence in Thy goodness cannot be too great; we come now to implore of Thee by

that infinite love which induced Thee to institute this sacrament, and by all the graces of which it is the source, to grant us the favour we ask in this Novena, N. We firmly purpose to become from this moment the devoted adorers of this sacrament of love, and to take Thy Eucharistic life for the rule and model of ours. Give us grace to honour Thy silence on our altar by the spirit of recollection and prayer. Thy poverty, obedience, and adorable sanctity, by detachment from all things, renunciation of self-will, and horror of sin; above all, O Living Bread of Eternal Life, we beseech Thee to remove all obstacles to our frequent and worthily receiving Thee, and to grant us so tender a devotion to this amiable mystery, that our hearts and thoughts may be ever turned to Thee present on our altars, and every action of our lives be directed to the perfect accomplishment of Thy Holy Will. Amen.

**VISIT TO THE BLESSED SACRAMENT FOR A
RELIGIOUS ON THE ANNIVERSARY OF HER
ENTRANCE OR HOLY PROFESSION.**

O Adorable Jesus! Divine Victim of Thy own love on this altar! Permit me to offer Thee my most fervent thanksgivings for having led me into Thy sanctuary, and granted me an asylum under the same roof with Thyself. O my eternal Benefactor! who thought

of me and loved me, and marked me out as Thy child, even before my existence. Had I the heart of a seraph, I could not feel this proof of Thy tenderness as I ought, and eternity itself will not be too long to acknowledge such a favour as it deserves. At least let me make Thee the only return now in my power, viz. an unreserved oblation of my whole being and most especially of my *own will*, which I resign with perfect confidence and simplicity into the hands of my superiors. Yes, Lord Jesus! I have left all things to follow Thee—give me holy perseverance, and forgive me O my Divine Spouse, for my want of correspondence with Thy precious and profuse graces. O forgive the ingratitude of her whom in pity Thou didst draw to Thee, and hast ceaselessly cherished with an everlasting love! Receive me now with the same indulgent mercy which filled Thy Adorable Heart on the day of my entrance into Thy sanctuary, for I return to Thee with infinitely more ardour. I cast all the sins of my whole life into the tide of Thy Precious Blood, that they may be swept away, and into the furnace of Thy Sacred Heart that they may be consumed. Receive me now that I may live, and let me not be *confounded in my expectation* of loving Thy adorable perfections, and beholding Thy enrapturing beauty for all eternity! O Burning Heart of my Jesus! really present on that altar, receive this fervent renewal of my vows and of all my good

resolutions. I choose Thee, O my Hidden Saviour for the principal object of my adoration and loving service, for the model of my *obedience*, the support of my weakness, and the only reward I desire on earth, for any effort I may make in Thy service. Come then to me frequently in this Sacrament of Love, O strength of the weak and perseverance of the strong! Ah! do not permit my *self-will* or any habitual infidelity to be an obstacle to Thy merciful visits, and let me not have to reproach myself on my death-bed with having closed my heart against Thee. I blush to acknowledge that I am peculiarly weak and imperfect; but Thy own Divine Lips have invited all such to come to Thee upon this altar, the sick to their physician, and sinners to their Saviour!

O Sacred Mother Immaculate! Blessed Model of that perfection to which all are called who leave the world! take me under Thy special protection, and be to me my first superior. I hail and reverence thee, sweet Mary, *conceived without original sin*, and chosen "*to crush the serpent's head*"! O Mother of Mercy! the hope of the spouses of Jesus; in whose train I hope one day to *follow the Lamb*. Offer my heart to Jesus, and ask Him to give me an ardent devotion to the Adorable Mystery of our altars. Under thy protection I came into the world and into the sanctuary of religion. Oh! preserve me from counteract-

ing the merciful designs of my Redeemer over my soul, and over others through my instrumentality. All my hopes of mercy and salvation are in thy Immaculate Heart. I entreat thee then, O my mother! to deliver me from the burthen of my iniquities, and to obtain the pardon of them; to dispel the darkness of my mind; to extinguish all earthly affections from my heart; to ward off and repress the temptations of my enemies; to obtain for me an abundant and permanent infusion of the gifts and fruits of the Holy Ghost,—grace perfectly to know and to overcome myself—to suffer *all things* sweetly and joyfully for and with the Lord Jesus, that my life through thy charitable zeal, thy maternal mediation, and under thy enlightened direction, may be henceforth so regulated as to obtain for me at the hour of death speedy admittance to the nuptials of the Lamb. Amen.

OFFERING TO BE MADE DURING THE MONTH OF MAY.

SUITED TO A RELIGIOUS.

O most august and blessed Virgin Mary, Mother of God, Queen of Heaven and Earth, powerful protectress of those who love thee, and unfailing advocate of all who invoke thee; look down we beseech thee from thy throne of

glory on us thy children; accept the solemn offering we present to thee of this month, specially consecrated to thee; and receive our ardent humble desire, that by our love and fervour we could worthily honour thee, who next to God we publicly proclaim to be deserving of all honour. Receive us, O Mother of Mercy, among thy best beloved children, extend to each of us thy maternal tenderness and solicitude; obtain for us a place in the *Heart of Jesus*, and a special share in the gifts of His grace: let not one perish of those who call thee their mother, and look up to thee as their perfect model. Permit not that this community which considers thee as its first superior, should ever relax from the perfect observance of *rule*, or depart from exact adherence to the spirit of the holy institute we profess. Watch over, we beseech thee, the spiritual and temporal interests of this thy little flock, and deign to recognize its claims on thy powerful protection. Obtain that we may be animated by the spirit of union and charity, fervour and regularity, humility, self-renunciation and submission to the Holy Will of God, that our hearts may burn with the love of thy Divine Son, and of thee, His most privileged mother—not for a month alone, but for time and eternity, that we may thirst for the promotion of His honour and thine, and contribute as far as we can to its extension. Receive us, O Mary, Refuge of Sinners, under

thy protection, as also the children etc. . . .
 confided to our charge; grant to each and all
 a mother's blessing and a mother's care, now
 and at the hour of our death. Amen.

LITANY OF THE HEART OF MARY.

Lord, have mercy on us, etc.

Heart of Mary,

Heart of Mary, according to the Heart
 of Jesus,

Heart of Mary, united to the Heart of
 Jesus,

Heart of Mary, sanctuary of the Holy
 Ghost,

Heart of Mary, temple of the Divinity,

Heart of Mary, tabernacle of the Word
 Incarnate,

Heart of Mary, always exempt from sin,

Heart of Mary, always full of grace,

Heart of Mary, blessed amongst all hearts,

Heart of Mary, illustrious throne of glory,

Heart of Mary, abyss and prodigy of
 humility,

Heart of Mary, glorious holocaust of
 Divine Love,

Heart of Mary, nailed to the Cross of
 Jesus,

Heart of Mary, comfort of the afflicted,

Heart of Mary, refuge of sinners,

Heart of Mary, hope of the agonizing,

Pray for us.

Heart of Mary, seat of mercy, pray for us.

Heart of Mary, conceived without sin, pray for us.

Lamb of God, etc.

V. Pray for us, etc.

R. That we, etc.

Let us pray.

O Divine Jesus, who most tenderly lovest the holiest of virgins, and art reciprocally beloved by her, grant, we beseech Thee, by the intercession of Thy Blessed Mother, and by the resemblance her most Sacred Heart bore to Thine, that we may ever return due love and affection for her care and tenderness in our regard, who with the Father and the Holy Ghost, livest and reignest world without end. Amen.

MEMORARE.

Remember, O most pious and ever Immaculate Virgin and Mother! it never was known in any age, that those who earnestly implored thy powerful protection, were abandoned by thee. We therefore, O Sacred Virgin, animated with the most unbounded confidence, cast ourselves at thy sacred feet, humbly and fervently begging of thee to adopt us for thy children, to take upon thee the care of our eternal salvation, and to protect us at the hour of death. O do not, Mother of the Incarnate Word, despise our prayers, but graciously hear and obtain our present urgent requests. Amen.

NOVENA FOR THE FEAST OF THE SACRED HEART.

For Religious.

O Adorable Jesus! who hast discovered to us Thy Most Sacred Heart, that we may form some idea of the extent of Thy love! Send forth Thy light and Thy grace into our hearts, that we may value as we ought so precious a favour. We adore Thee, O infinitely Amiable, Heart! and beseech Thee to receive our adorations, in unison with those Thou Thyself renderest to the Divinity on our altars; in unison with the perfect homage of all Thy saints, and in particular in unison with the unceasing adoration of the heavenly spirits, who crowd thy sanctuary during this glorious solemnity, and honour the presence of Thy Amiable Heart on our altars. Yet it is not for those pure and ardent spirits that Thou burnest for love in the Holy Eucharist; it is for *us*, it is for *all creatures*, even for those who are most unmindful of all Thy mercies. But, though all the world should forget Thee, O Divine Victim of Charity! surely we at least should return Thee love for love, since Thou hast loved us with an Eternal Charity, and selected us, long before our existence, as the favourites of Thy Divine Heart, the objects of its tenderest affections and peculiar favours. Penetrated with the confidence which should

arise from the recollection of all Thou hast already done and art willing to do *for those who trust in Thee*, we humbly represent our present necessities to Thee, O Adorable Heart, the Fountain of all Graces! the Ocean of Mercy! and the exhaustless source of consolation and strength! We most fervently entreat of Thee to infuse into our hearts the dispositions Thou requirest, and then for Thy own sake to grant the earnest petitions of this Novena, N.N.

Thou art, O Furnace of Love, a public victim! Thy mercies and graces are now peculiarly offered to all unhappy *sinner*s, for them Thou wert overwhelmed with sorrow in the garden of Olives, and wounded on the Cross, for them we most particularly pray and most earnestly entreat the grace of conversion. For ourselves, and every member of this community, we beg the true spirit of our holy state, whatever particular graces Thou knowest to be most necessary for each of us; but especially that ardent charity and profound humility, which seem to have been the favourite virtues of Thy Sacred Heart. Animate us with zeal for those committed to our care; model their young hearts on Thine, and assist us all to learn of 'Thee who art *meek and humble of heart*, that thereby we may find rest to our souls in this life, and everlasting repose in a happy eternity. Amen.

NOVENA TO ST. GERTRUDE.

O blessed St. Gertrude ! permit us to choose thee as a perfect model of those virtues which God requires, especially from all religious, that assisted by thy prayers, we may correspond with the grace of our vocation. O seraphic spouse of the Sacred Heart of Jesus, thou didst early select that adorable sanctuary for thy dwelling and refuge. There thy angelic soul was purified, and raised by sublime contemplation to an intimate union with thy Divine Spouse. In that furnace of Eternal Love, where thy heart was consumed, and all thy sacrifices rewarded, thou didst enjoy a foretaste of Paradise, and such sweet consolations as seemed rather the portion of the blessed in Heaven, than the elect on Earth ! O favourite of Heaven ! well didst thou feel how sweet it is to serve God, despising the World ! O teach us, what thou didst so perfectly practise, that holy poverty of spirit, that perfect obedience, and that ardent devotion to the Sacred Heart of Jesus, which sanctified thee on Earth, and now glorifies thee in Heaven. Present us now, dear saint, and our earnest petition to Jesus, and ask him to unite us in life and death to His Adorable Heart. Who with the Father, etc.

NOVENA TO ST. PATRICK.

Begins March 8th.

O glorious Apostle of Ireland! blessed Saint Patrick! who didst become our father and benefactor long before our birth, receive now our earnest prayer, and accept the offering of our love and gratitude. Thou wert the channel of the greatest graces to us: deign likewise to become the channel of our grateful thanks to God, for having granted us through thee that precious gift of Faith, which we value more than life itself. O blessed Father and Patron of our country! despise not our unworthy petitions, but vouchsafe in thy goodness to cast one pitying glance from Heaven on this land which was once the theatre of thy exertions; consider its present urgent necessities, and provide for our wants, averting from us the dreadful calamities of war, famine, and pestilence, and uniting all hearts by the bond of charity and brotherly love, and unity of faith. O pray, we conjure thee! for the still benighted beings who (though descended from those saints, whom thy words and example once induced to tread the path of holiness), still walk in darkness and the shadow of death, ask for all who dwell in this, the cherished land of thy adoption, the light of *faith*; and beg for us on whom its rays have long since beamed, the grace to regulate our lives and

conduct by its sacred maxims. Implore for each one of us, O great Saint Patrick, that particular favour we now implore through this Novena, N. N.

V. St. Patrick, St. Brigid, St. Malachy, and all ye Saints of the Irish Church, pray for us.

R. That we may be made worthy of, etc.

"Hail, Holy Queen", etc.

Assist us, O Lord Jesus, we beseech thee, by the merits of the Spouse of Thy Most Holy Mother, the glorious Saint Joseph, that what our unworthiness cannot obtain may be given us by his powerful intercession with Thee. Who with the Father and the Holy Ghost liveth and reigneth, etc. Amen.

NOVENA TO ST. FRANCIS XAVIER.

December 3rd.

O most blessed St. Francis Xavier! glorious follower of the Apostles, light of those who sat in darkness, vessel of election specially chosen and wonderfully replenished with the Holy Ghost to bear the good tidings of peace to the countries of the Indies; permit us to praise the Lord in union with thee, one of the greatest of His saints! We join our voices to the benedictions which thousands pour on thy name here below, and unite our thanksgivings to the tribute of praise which the Church

offers to Her Spouse for the extraordinary graces bestowed on thee.

O faithful labourer in the Vineyard of the Lord! cherished favourite of Jesus Christ, for whose ardent zeal, worlds seemed too narrow a sphere; receive us into the arms of that boundless charity, which embraced the Universe. Raise on our behalf that powerful voice, which first proclaimed the *Name of Jesus* to millions, who but for thee had never known that it signified their *Saviour*. Remember, that *we also* are the purchase of that Precious Blood which thy indefatigable ministry applied as a sovereign remedy to the miseries of innumerable souls. We are the objects of that same *Eternal Love*, whose claims on every heart thy life was devoted to establish! Oh! since thy never-failing intercession is now in Heaven, as it once was on Earth, the common resource and treasure of the faithful, deign to consider the confidence we place in thy prayers, and implore for us the particular intentions of this Novena, N. N.

We humbly beseech thee, O seraphic saint! by the Adorable Blood of Jesus Christ in which thou wast purified; by His Sacred Heart, in whose flames thou wert consumed; by that grace which was poured on thy lips, for the change and conversion of the most abandoned sinners, to obtain that our whole hearts may be unreservedly consecrated to God, and that Jesus may be to us, as he was to thee, "*sole*

object of our love", not for the hope of endless rewards, nor for the fear of eternal pain, but for His own infinite and adorable perfections. O Father of the Faithful! whose praises were often proclaimed by the innocent lips of young children, be thou a father and protector to those children confided to our care. Bless them, preserve their innocence, obtain for them the fear and love of God, and implore for us an abundant infusion of that heavenly spirit who dwelt in thy heart and on thy lips, that thereby our labours like thine may fructify a hundred fold to the greater glory of God, in whose Blessed Presence thou art now for ever established. Through Christ, etc. Amen.

THE TEN FRIDAYS.

[The devotion of the "Ten Fridays" in honour of the ten years' miraculous mission of this great saint in India and Japan, commences on the last Friday in September. It consists in devoting these ten Fridays to the devout reception of the Sacraments, acts of charity, mortification, or some virtue we admire in St. Francis Xavier, in some work of mercy, in saying the Pater, Ave, and Gloria, etc., ten times; in meditating on the life and virtues of the saint. St. Francis Xavier died on a Friday, 3rd December, 1552. Those practices will also answer as a Novena before his Feast.

A Novena in honour of his canonization begins on the 4th of March. He notified to P. M. Mastrilli, S. J., in whose favour he wrought a great miracle, that he would befriend whoever should offer this Novena in his name.]

A THOUGHT

Given us by the Saint for daily cogitation:

" Ah! beloved fellow Christians, above and before all things, be mindful to save your souls which cost Jesus Christ all His Precious Blood". Say in his honour five times, kissing the Five Wounds: *Save, O Lord, from Hell, our souls by Thy Precious Blood! Amen.*

Let us pray.

O God, who by the preaching and miracles of Blessed Francis Xavier, didst join to Thy Church the people of the Indies, mercifully grant that we may imitate his virtues, whose glorious merits we venerate. Through, etc. Amen.

NOVENA TO SAINT FRANCIS OF ASSISIUM.

O seraphic Saint Francis! who art now in possession of that seat among the Seraphim, prepared for thee from all eternity, vouchsafe, we beseech thee, to join with us whilst

we thank thy Divine Benefactor for having chosen thee to be the companion of His Cross and the peculiar object of His Love. We most confidently present to thee all our present petitions, convinced that thy influence in Heaven must be great, since thy likeness to Jesus Christ insured the success of thy prayers. Even when on Earth thou didst early burst every human tie, and disdain any father but God. Penetrated with the great truths of faith, thou didst trample on all that the world calls delightful and valuable, and didst embrace such destitute *poverty* and austere penance, as soon likened thee to the "*Man of sorrows, who had not whereon to lay His Sacred Head*". The Cross of Jesus became thy delight, thy only treasure; and intimate union with this Adorable Victim was the only joy thy pure soul could value. At length the sword of mortification opened for thee a passage to the heart of Jesus; the most profound humility introduced thee into the inmost recesses of that Sacred Sanctuary; the gift of sublime prayer disclosed to thee such transporting beauties in Jesus, that every human object disappeared from thy eyes. Jesus became truly "*thy God and thy all!*" The ardour of thy love rendered thy whole being a burning holocaust, and thy body itself, purified and subdued, was honoured with the most precious of all favours—the sacred marks of thy Redeemer's wounds! From that happy

moment, the remainder of thy banishment was a martyrdom of *love*, until love itself put an end to thy mortal life. O Seraph of the Earth! take compassion on our tepidity. Heavenly contemplative! enlighten our darkness! Remember that the blindness of sinners often drew tears from thy eyes; thou didst unceasingly lament, that Jesus should have endured such torments, and yet that no one thought of His sufferings; thou canst now satisfy thy ardent desire of seeing Jesus loved, by obtaining for us a solid and tender devotion to His Blessed Passion; including a generous and perfect love of God; profound and practical humility, sincere poverty, zeal for our own perfection; and that of our neighbour; prayer and universal mortification; and also the particular intentions of this Novena, N. N. Through Jesus Christ, etc. Amen.

NOVENA TO SAINT FRANCIS DE SALES.

O great prelate and blessed man according to God's own Heart! perfect imitator of the meekness of Jesus, extirpator of heresy, ardent lover and docile disciple of the Holy Spirit that spoke by thy pen; listen to my prayer! O ever compassionate refuge of the afflicted, whose sweet charity to the weakest and most imperfect of thy fellow-creatures, marked thee

out like thy beloved Master as the "*Friend of sinners*". Show thyself such towards us by obtaining for us the intentions of this Novena, N. Receive us, O great master of solid perfection, into the number of those whom thou didst form according to the true spirit of the interior life. Teach us, O thou, one of the most humble of men! how to be great in the gifts of heaven, and yet *nothing* in our own eyes, save sin. O angel of peace and meekness! ask for us that *spirit of peace which surpasseth all understanding*, and a condescending charity and universal meekness in our conduct towards our neighbour. But principally teach us thy own favourite lesson of *perfect conformity to the Will of God*, that we may repose tranquilly in the arms of His adorable Providence, and by pure love in the Sacred Heart of Jesus, that we may cast all our solicitude on God, so as "*to ask nothing and refuse nothing*"; at least to ask nothing more earnestly for ourselves and others than the treasure of Divine Love, and to refuse nothing so resolutely as the misfortune of consenting to the least sin. Through Jesus Christ, etc. Amen.

NOVENA TO ST. JOSEPH.

*Begins March 10th, 300 days' indulgence
each day of it.*

O glorious descendent of the Kings of Judah! inheritor of the virtues of all the patriarchs! Just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint! and thou art peculiarly the patron of those who serve God with the greatest purity and fervour. In union with all those who have been most devoted to thee, I now dedicate myself to thy service, beseeching thee for the sake of Jesus Christ, who vouchsafed to obey thee as a son, to become father to me, and to obtain for me, and for all my fellow-Christians, the filial respect, confidence, and love of children towards thee. O most powerful advocate of all Christians, whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and implore for me the particular object of this novena. N. N. Present me, O great saint! to the most Adorable Trinity, with whom thou hadst so glorious and so intimate a correspondence. Obtain that I may never efface by sin the Sacred Image according to the

likeness of which I was created ! Beg for me that my Divine Redeemer may enkindle in my heart, and in all hearts, the fire of His holy love, and infuse into it the virtues of His adorable Infancy, His purity, simplicity, obedience, and humility. Obtain for me, likewise, a lively devotion to thy Virgin-spouse, and protect me so powerfully in life and death, that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the protection of the Mother of God. Amen.

LITANY OF ST. JOSEPH.

Lord, have mercy, etc.

Holy Trinity, One God, etc.

Holy Mary, conceived without sin,

Holy Mary, Virgin-Mother of Jesus, and

Virgin-Spouse of St. Joseph,

St. Joseph, confirmed in grace,

St. Joseph, Guardian of the "*Word Incarnate*",

St. Joseph, favourite of the King of Heaven,

St. Joseph, Governor of the Family of Jesus,

St. Joseph, Spouse of the ever-blessed Virgin,

St. Joseph, Nursing Father to the Son of God,

Pray for us.

St. Joseph, Example of Humility and Obedience.

St. Joseph, Mirror of Silence and Resignation.

St. Joseph, Patron of Innocence and Youth.

St. Joseph, exiled with Christ into Egypt,

St. Joseph, Intercessor of the Afflicted,

St. Joseph, Advocate of the Humble,

St. Joseph, Model of every Virtue,

St. Joseph, honoured amongst men,

St. Joseph, Union of all Christian Perfections.

St. Joseph, Patron of a Happy Death,

St. Joseph, Omnipotent with Jesus and Mary,

Pray for us.

V. Pray for us, O holy St. Joseph,

R. That we may never cease to pray with a lively faith, a firm hope, and an ardent charity.

Prayer as above.

"Assist, O Lord", etc. "The Thirty Days' Prayer to St. Joseph, and prayers in honour of his Joys and Dolors to obtain a happy death, and for those in their agony", may be had in a small tract entitled: "Efficacious Prayers".

NOVENA IN HONOUR OF ST. ANGELA DE MERICI.*

O most Blessed St. Angela! who art now shining with that eternal splendour which is promised to all who here below "*instruct others unto justice*", join us, we beseech thee, in thanking the Almighty for having so gloriously exalted thee, and for having given us a place among thy devoted followers. O illustrious patroness and foundress of the Ursuline Order! do not permit that we, or any of thy children, should claim thee as our model and guide, without also fervently walking in thy footsteps. Look down on all the houses of the Order, but particularly on this community, with the tenderness of a mother, and consider the filial and lively confidence which we now place in thy intercession. Remember, O great saint! that the peculiar object of our present petition is one, for which thou wouldst once have laid down a thousand lives, since thou now seest far better than while on earth, the bliss and the honour of promoting the glory of God and the salvation of souls. Do not permit that we should degenerate from the purity and ardour of thy zeal, but that, guided by that spirit which dwelt in thy heart, enlightened thy views, and directed all thy undertakings, we may be

* Her feast occurs on 31st of May.

inflamed with zeal for the great end of our vocation, and desire nothing so ardently as to be instrumental in promoting the glory of our Divine Master, and for this end, implore for us the intentions of this novena. N. N. O glorious victim of zeal for God's glory! specially raised up to provide for millions the precious blessings of religious instruction, do not exclude us from the number of those who most zealously co-operate in thy charitable views. Ask of Him who so often employs the weakest instruments to accomplish the greatest designs, to send forth upon us from His sanctuary that Heavenly Wisdom which reaches from end to end, and with might and sweetness disposes of all things, that we may each and all be enabled to discern His holy Will, and powerfully strengthened to sacrifice everything, even life itself, to its perfect accomplishment. We beseech thee, by that ardent thirst for the salvation of souls, which caused thee to undergo so many labours for the instruction of the ignorant, to obtain that we may be replenished with the true spirit and virtues of our state—that a blessing may be poured down on the children confided to our care—that their number may be multiplied to the greater glory of God, and that after having taught them to know and love God on earth, we may be joined by them in the exercise of His love for eternity. Amen.

V. Pray for us, O glorious St. Angela.

R. That we may be made, etc.

Let us pray.

(Prayer of the Church.)

O God, who by blessed St. Angela, wert pleased to give birth to a new order of holy virgins in Thy Church, grant that by her intercession, we may lead angelic lives on earth, and renouncing all earthly things, may deserve to attain to eternal joys. Through Christ Jesus, etc.

[Members of the "*Confraternity of St. Angela*" may gain indulgences by saying twice a day the following prayers: *Sacred Heart of Jesus, have mercy on us. Immaculate Heart of Mary, pray for us. St. Joseph, pray for us. St. Angela, pray for us.*]

FORMULA

Of the pious vow (*not obligatory under pain of sin*), by which some persons make over all the *satisfactory* part of their good works, virtues, etc., to the poor souls in Purgatory, by which heroic act of charity they lose nothing, but, on the contrary, will reap a great reward from God, who considers whatever we do to our brethren, and more especially to His dearest friends (whose

sufferings are inconceivable, and whom He longs to make sharers of the glory He purchased so dearly for them) as done to *Himself!*

“*Miseremini mei, miseremini mei; saltem vos amici mei, quia manus Domini tetigit me*”—Job, c. x.

PRAYER.

For Thy greater glory, O my God! One in Essence, and Three in Persons—to imitate more closely my most dear Redeemer, Jesus Christ—and to testify my sincere devotion to the Mother of Mercy, the loving Mother of the suffering souls in Purgatory, I, ——— purpose to co-operate towards the redemption of these imprisoned souls who are still debtors to Thy Divine Justice on account of their sins. For this end, as far as it is lawful for me to do so, without however binding myself under pain of sin, I heartily promise Thee, and spontaneously vow, that I wish to liberate from Purgatory all those souls which most holy Mary desires should be liberated, and I therefore place in the hands of this most tender Mother all my “satisfactory” works, together with those applied by others to me, as well in life as in death, and after my passage to eternity. I beseech Thee now, O my God, to accept and confirm this my offering, as I now renew and confirm it, to Thy honour

and my own eternal salvation. If in time to come, my satisfactions shall not suffice to pay the debts of such souls as the holy Virgin desires to be liberated, together with my own, incurred by my sins, which I heartily detest and hate; I offer myself to Thee, my Lord, to pay, if it shall so please Thee, in the flames of Purgatory whatsoever may be wanting; for the rest, abandoning myself into the arms of Thy mercy, and into the compassionate Hearts of Jesus and Mary. Of this my offering and protest, I call to witness all the blessed in Heaven, the Church militant on earth, and the Church suffering in Purgatory. Amen.

I, —————day of —————18

The above "*heroic act*" has been made by innumerable persons, and by many illustrious for dignity, doctrine, and sanctity, and entire religious communities; renowned theologians have defended it, several Popes have approved it, and enriched it with privileges.

I. Benedict XIII. granted to priests who made the vow, that every altar where they say Mass becomes privileged.—*De Anima*.

II. All the faithful, a plenary indulgence *every Communion*; and on all *Mondays* of the year, by hearing Mass in any place they can release a soul from Purgatory.

III. Every indulgence they can gain, they can apply if they please to the souls in Pur-

gatory, even when this is not expressed in the form of concession.

"Father Gaspar Oliden, a Clerk Regular Theatine, qualificator of the Holy Office, was the propagator of this vow".

"Have mercy on me then, at least you my friends; have pity on me, for the Hand of the Lord is heavy upon me"—Job, x.

A PETITION FROM THE POOR SOULS IN PURGATORY.

Had you but seen, as we have seen, the Face
of Jesus Crucified;
Had you but heard, as we have heard, the
throbbings of His wounded side;
Could you but know with what a love He
burns to have His children home,
Your hearts would break with tearful grief,
that you on Earth must longer roam.

But we have passed from all its cares, are
anchored safely from its fears,
And yet we burn in purging flames, where
minutes seem like long, long years.
Oh, help, oh, pity us! and we will pay you
back a thousand fold,
And speed your entrance to the land, whose
streets are paved with living gold.

Oh, help ! oh, pity us ! our hearts are burning
 fiercer than the fires
 Which round us play in livid flames, to purge
 us from all Earth's desires.
Oh, help ! oh, pity us ! one prayer, one little
 alms for Jesus given,
 Will help to pay our unpaid debts, may open
 us the Gates of Heaven !

And when we've entered in our Home,
 And our first burst of praise is o'er,
 We will remember you, and then
 Will pray for you forever more !

R. I. P. Amen.

LITANY OF THE BLESSED VIRGIN MARY.

Kyrie eleison.
 Christe eleison.
 Kyrie eleison.
 •Christe audi nos.
 Christe exaudi nos.
 Pater de cœlis Deus, miserere nobis.
 Fili Redemptor mundi Deus, miserere nobis.
 Spiritus Sancta Deus, miserere nobis.
 Sancta Trinitas unus Deus, miserere nobis.

Sancta Maria,
 Sancta Dei genetrix,
 Sancta virgo virginum,
 Mater Christi,
 Mater Divinæ gratiæ,
 Mater purissima,
 Mater castissima,
 Mater inviolata,
 Mater intemerata,
 Mater amabilis,
 Mater admirabilis,
 Mater creatoris,
 Mater salvatoris,
 Virgo prudentissima,
 Virgo veneranda,
 Virgo predicanda,
 Virgo potens,
 Virgo clemens,
 Virgo fidelis,
 Speculum justitiæ,
 Sedes sapientiæ,
 Causa nostra lætitiæ,
 Vas spirituale,
 Vas honorabile,
 Vas insigne devotionis,
 Rosa mystica,
 Turris Davidica,
 Turris eburnea,
 Domus aurea,
 Federis arca,
 Janua cœli,
 Stella matutina,

Ora pro nobis.

Salus infirmorum,
 Refugium peccatorum,
 Consolatrix afflictorum,
 Auxilium Christianorum,
 Regina angelorum,
 Regina patriarcharum,
 Regina prophetarum,
 Regina apostolorum,
 Regina martyrum,
 Regina confessorum,
 Regina virginum,
 Regina sanctorum omnium,
 Regina sine labe concepta,
 Regina sanctissimi Rosarii,

Ora pro nobis.

Agnus Dei, qui tollis peccata mundi, parce nobis Domine.

Agnus Dei, etc., exaudi nos, etc.

Agnus Dei, etc., miserere nobis.

V. Ora pro nobis, sancta Dei genetrix.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Gratiam tuam, quæsumus Domine, mentibus nostris infunde: ut qui angelo nuntiante, Christi Filii tuo, Incarnationem cognovimus per Passionem ejus et crucem ad Resurrectionis gloriam perducamur: per eundem Christum Dominum Nostrum. Amen.

V. Per fidelitatem sancti Joseph.

R. Protege populum tuam Domine.

OREMUS.

Sanctissimæ genetricis tuæ sponsi, quæsu-

mus, Domine, meritis adjuvemur: ut, quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Per etc. Amen.

Blessed for ever be the pure, holy, and Immaculate Conception of the venerable Mother of God.

LITANY OF DIVINE PROVIDENCE.

"Cast all your care upon God, for He hath care of you".

"Thanks be to God for His unspeakable gift".

"The Mercies of the Lord shall I sing for ever".

[This Litany is recited in religious communities, where dwell the "*Children of Divine Providence by excellence*". Private families and individuals would reap much benefit from using it with faith and resignation to the Holy Will of God. St. Bernard's words are: "*I cast all my solitudes into the Sacred Heart of Jesus*". Here is the generous, noble Heart of the true Friend, as tender and faithful as He is powerful and ready to serve those who confide in Him, whether the world smile or frown upon them.]

Lord have mercy on us.

Christ have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father, whose holy Providence
governs all things,

God the Son, Redeemer of Mankind,

God the Holy Ghost,

Holy Trinity, one God, unchangeable Providence,

Infinite Goodness and Mercy of the
Amiable Heart of Jesus,

Divine Providence, that governs all things
in Heaven and on Earth,

Divine Providence, that gives, preserves,
and governs our lives,

Divine Providence, the eternal love of
man below and angels above,

Divine Providence, ever conformable to
the influence of the Tender Heart of
Jesus,

Divine Providence, that creates, directs,
and governs all things,

Divine Providence, our Life, Hope, and
Salvation,

Divine Providence, defence and comfort
of the afflicted,

Divine Providence, guide and support of
souls in all dangers,

Divine Providence, that provides us with
all natural and supernatural gifts,

Divine Providence, inexhaustible treasury
of the riches of Heaven,

Divine Providence, protector and defence
of the just,

Have mercy on us.

<p><i>Divine Providence</i>, safe retreat and sanctuary of the miserable, <i>Divine Providence</i>, our resource in all our wants, <i>Divine Providence</i>, our anchor in storms, our security in danger, our guide and secure haven, <i>Divine Providence</i>, remedy in all evils, food to the hungry, and fountain of refreshing water, <i>Divine Providence</i>, raiment of the naked, strength of the weak, protector of the widow, and mother of the orphan, <i>Divine Providence</i>, refuge of sinners,</p>	}	Have mercy on us.
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Providence of God, which rules all things, infinitely deserving of our homage and adoration, *spare us, O Lord.*

Providence of God, which protects and prevents all things, infinitely worthy of our homage and adoration, *hear us, O Lord.*

Providence of God, which has created us, and knows our weakness, infinitely above our homage and adoration, *have mercy on us, O Lord.*

V. We praise and adore, O Divine Providence of my God!

R. We resign ourselves to all Thy just and holy designs.

Let us pray.

Eternal God! whose Eyes are over all Thy works, and especially intent on Thy servants,

vouchsafe to turn away from us whatever is hurtful, and grant us whatever is advantageous; that through Thy favour, and under the benign influence of Thy *special Providence*, we may securely pass through the transitory difficulties and dangers of this life, and happily arrive at the eternal joys of the other. Through, etc.

EFFICACIOUS PRAYERS IN TIMES OF DISTRESS AND TRIBULATION.

PRAYER.

O Divine Jesus, have mercy on us. O Jesus, Divine Redeemer! be merciful unto us and the whole world. Amen.

O Powerful God! O Holy God! O Immortal God! have pity on us, and on all that are in the world. Amen.

Pardon and mercy O my Jesus! during these present dangers, pour on us Thy most Precious Blood. Amen.

O Eternal Father! be merciful to us; by the Blood of Jesus Christ, Thy only Son, be merciful to us we beseech Thee. Amen. Amen. Amen.

BONA MORS.

[*The Confraternity so called, recite the following acts in common once a month to ob-*

tain the great grace of a "Happy Death". The devout clients of the Sacred Heart of Jesus will have great confidence at that dread hour, for "as a man lives, so most certainly shall he die". Well it is with those who can truly say, what Blessed Armello used to say to her friends: "If you wish to find me, seek for me only in the Heart of my Divine Saviour; for I am never out of it one moment of my life, either by night or day. Here is my home and my asylum—my place of refuge against all the snares of my enemies".]

PRAYERS FOR A HAPPY DEATH.

In the Name of the Father, etc.

Open, O Lord, our mouths to bless Thy holy Name; cleanse our hearts from all vain, perverse, or distracting thoughts; enlighten our understanding, inflame our wills, that we may worthily perform this holy exercise with attention and devotion, and may deserve to be heard in the Presence of Thy Divine Majesty. Who with the Father and the Holy Ghost, etc. Amen.

Lord have mercy on us.
 Christ have mercy on us.
 Lord have mercy on us.
 Christ hear us, etc.

Pray for us.

Holy Mary,
All ye holy Angels and Archangels,
All ye choirs of just souls,
St. Abel,
St. Abraham,
St. Joseph.
St. John Baptist,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Silvester,
St. Gregory,
St. Augustine,
All ye holy bishops and confessors,
St. Benedict,
St. Francis,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Lucy,
All ye holy virgins and widows,
All ye saints of God make intercession for us.
Be merciful unto us, spare us, O Lord.
Be merciful unto us, hear us, O Lord.
Be merciful unto us, O Lord, deliver us.

From your anger. From the danger of death, From an unfortunate death, From the pains of Hell, From all evils, From the power of the Devil, By Thy Nativity, By Thy Cross and Passion, By Thy Death and Burial, By Thy glorious Resurrection, By Thy admirable Ascension, By the grace of the Holy Ghost the Com- forter, In the Day of Judgment, We sinners, we beseech Thee to hear us. That Thou wilt spare us, we beseech, etc. Lord have mercy on us. Christ have, etc. Lord have, etc.	} O Lord deliver us.
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Let us pray.

May Thy clemency vouchsafe, O God, so to confirm Thy servants in Thy holy grace, that at the hour of death the enemy may not prevail against them, but that with Thy Angels they may deserve to pass into life everlasting. Through, etc. Amen.

Omnipotent and most merciful Creator, who to refresh Thy holy people in the desert, commanded streams of water from the hardest rocks; draw we beseech Thee from our dry eyes and stony hearts desired tears of perfect

compunction, that we may utterly detest all sin, and only thirst after the happy and glorious vision of Thee, our God, the Father, the Son, and the Holy Ghost. Amen.

OF YOUR CHARITY, PRAY FOR THE COMPILER
OF THIS LITTLE WORK.

ACT OF CONTRITION.

My dear Lord Jesus Christ, Redeemer of the world! behold prostrate at Thy Feet the most unhappy and most ungrateful creature on the face of the Earth. My God! I have offended Thee most grievously in thoughts, words, and deeds; my heinous crimes fixed Thee to the Bloody Cross; to rescue me from eternal condemnation, Thou didst agonize three hours on Mount Calvary! But, oh! how much am I displeased with myself; how I grieve for having offended Thee, a God of infinite goodness, of infinite charity. I stand astonished and confounded at Thy incomprehensible patience, in supporting the most provoking creature on Earth! From my very heart, I utterly detest all my sins, and because I love Thee, and ever will love Thee above all things created, I steadfastly purpose by Thy holy grace never to offend Thee more, and to die a thousand deaths, rather than commit one mortal sin! Amen.

BEADS OF IMMACULATE CONCEPTION.

"*Aspiration*", to be said on each of the twelve small beads: "*Blessed for ever be the most pure, holy, and Immaculate Conception of the Blessed Virgin Mary, Mother of God*". (100 days' indulgence). Then say: "*Hail Mary*". On the large beads, say on the first: "*I thank Thee, O Eternal Father! because by Thy Omnipotence, Mary, Thy Daughter, was conceived immaculate*". On the second say: "*I thank Thee, O Eternal Son! because by Thy Wisdom, Mary, Thy beloved Mother, was conceived without sin*". On the third say: "*I thank Thee, O Holy Eternal Spirit! because by Thy Love, Mary, Thy holy spouse, was conceived without sin*". On the single small beads say: "*Glory be to the Father*", in honour of St. Joseph's stainless purity. Pater, Ave, Gloria, Credo. (Many partial indulgences).

NOVENA TO THE IMMACULATE CONCEPTION.

(*Begins November 22.*)

O most pure and Immaculate Virgin! who wert dignified by Thy beloved Son with the most precious of all privileges, an exemption from every stain of sin! We commemorate

with joy and gratitude that happy moment when thou didst begin to live to Grace. We return most fervent thanks to Him, who, in the instant of Thy Immaculate Conception, began to do great things for thee. O incorruptible Ark! sacred sanctuary prepared to enclose the "*True Manna*"—the Eternal, Incarnate Word, let us, thy devoted clients and children, find a refuge in thee. Thou art the only privileged *One*, amongst the descendants of Adam, who wert never for a moment the enemy of thy Creator! O most perfect image of the holiness of God! remember, we conjure thee, the ends for which thou wert enriched with graces, which no mortal before nor since has ever enjoyed. Remember, that thou wert miraculously preserved from a shadow of imperfection, not only that thou mightest become the Mother of God, but also the Mother, the Refuge, the Advocate of Man. Penetrated, therefore, with the most lively confidence in thy never-failing mediation, we most humbly implore thy intercession in behalf of our present urgent requests. N. N. Memorare, Assist us, etc.

(What follows may be added by religious.)

Thou art, O Mother of God, the parent of virgins, and thereby the great model of that sanctity which should adorn the spouses of Christ. To thee, then, we confidently recur, beseeching thee to obtain for us grace to walk

in thy footsteps. Thou knowest how often our hearts are the sanctuaries of a God who abhors iniquity: obtain for us then, that angelic purity which was thy earliest and favourite virtue; that purity of heart, which will attach us to God alone; and that purity of intention, which will consecrate every thought, word, and action of our lives to His greater glory. Teach us to atone for our habitual imperfections, by a fervent habitual exercise of Divine Love, and to endeavour by fidelity to grace, to resist those sinful inclinations which never disturbed thy pure soul. Obtain for us chiefly, a constant spirit of silence, prayer, and self-denial, that we may recover by penance that innocence which we lost by sin, and at length attain safely to that blessed abode of saints, where nothing defiled can enter.

PRAYER

To be said every morning to gain all the indulgences granted to good works performed during the day.

Uniting my unworthiness to Thy infinite merits, O my Jesus, and thanking Thee for Thy goodness, in giving such wondrous power to Thy sacred spouse the Church on our behalf, I now have the intention of gaining all the

indulgences attached to the Acts of Faith, Hope, and Charity, and to any other prayers or good works I may perform this day. Thou knowest, O Lord, my weakness, that I am poor and destitute, that I cannot do, or even think of any good without Thee. Rise then up to help me, and strengthen me by Thy grace, that I may this day not only avoid all the evil Thou forbiddest, but likewise perform all the good that Thou desirest or commandest. Through Jesus Christ, our Lord. Amen.

FREQUENT COMMUNION.—ADVANTAGES.

(P. NOUET, S.J.)

1. *It gives great glory to the Blessed Trinity.*—The Eternal Father, Goodness Itself, can give us nothing surpassing the precious gift of His Only Beloved Son. The Eternal Son delights to be with the children of man, and here is his prayer accomplished in us: "*that we may be one with Him, as He and the Father are One*". The bread and wine are changed into the Body and Blood of Jesus Christ, by the operation of the Holy Ghost, and it is the unction of the Holy Ghost which prepares us to receive It. "It is the *Spirit*", says Jesus, "that vivifies; the flesh profiteth nothing". The Holy Ghost loves frequent communion; because thus Jesus may live in every heart, and is multiplied in His works, though He cannot be in His Essence. St. Matildas heard our Lord thus exhort a timid soul: "Why dost thou flee away from me, dear soul? Take courage; come with confidence to the *Omnipotence* of the *Father*, that he may fortify thee, and confirm thee in virtue and holiness. Come to the *Wisdom* of the Son, that He may guide and enlighten thy understanding. Come to the *Goodness* of the Holy Ghost, that He may dilate thy

heart, and render it tranquil and peaceable". *Neglect not the practice of frequent Spiritual Communions during the day.*

2. *It rejoices the three States of the Church.* St. L. Justinian says, that the angels, seeing God's familiar conversation with men, exclaim in transports of joy and wonder: "Behold the tabernacle of God with men. He Himself will dwell with them, and will be their God". They fill the heart of the communicant, as another Paradise! But what pure joy does a devout communion bring to the burning heart of the Mother of Jesus, the Queen of Angels, when the Blessed Fruit of her womb has become the Sovereign, the God of my heart! Each union with the Son increases my affinity with the Mother. And then the poor souls in purgatory: what must be their joy when the precious Wounds of Jesus and all His merits are offered to appease God's terrific justice! and when indulgences unlock for them the bolts and bars of their fiery prison? And is it not frequent and fervent communions that spread spiritual joy, union and life amongst the members of the Church militant, making them *little less than the angels!* If the Lord gives to our body a mortal life, subject to many miseries, does not the "*Body of our Lord*" impart to the human soul a holy, disengaged, unearthly life, and stamp it with the seal of a glorious immortality? The Council of Trent, therefore, counsels, exhorts, and implores *all to prove themselves, and often to eat of this celestial food, the health of both soul and body, the seal of unity, the bond and type of charity.*

3. *It is the precious pearl of the Gospel to purchase all desirable things with.*—We all abound in infirmities. St. Augustin calls the Blessed Eucharist the "*Medicine of the sick*". Ah! can it be doubted that the glorious risen Body of Jesus will prove less efficacious than did the hem of His garment? Will He who sought the stray sheep, refuse to that poor one who comes trembling and torn to His Sacred Feet, a place in His bosom? O no! The pardon of mortal sin once obtained by a good confession, this good Pastor will preserve His sheep from future snares.

St. Vincent Ferrer says: "This Divine Food cures the *understanding* of its errors and worldly delusions, the *will* of its inordinate desires, the *memory* of its forgetfulness of God, His benefits, and of Eternity! It unites us intimately to Jesus Christ, our strength and the *only hope of our perseverance*. It purifies us from venial sins and preserves us from relapses into them. It excites us to acts of contrition and love, drives the devil away from us, and weakens self-love, the great source of our disorders. It not only is an antidote against the poison of sin; it is likewise a pillar of strength against the penalties of sin, for, as the Holy Ghost says, "*it is sin that renders the people miserable*". Sickness, famine, war, purgatory—all may be mitigated or averted by fervent frequent communions. St. Macarius of Egypt gave counsel thus to a woman he delivered from an evil spirit: "Never leave the Church, abstain not from the Sacraments of Jesus Christ, for these evils have befallen you because it is now five weeks since you approached the Adorable Mysteries of our Lord and Saviour Jesus Christ". A warning this to those whose *affection to venial sin*, and tepidity, not earnestly corrected, render them unworthy to frequent the saving banquet prepared for true-hearted children of the Church of Jesus Crucified. In one word then, the frequent communicant becomes another Jesus Christ! "*As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me*"—John, vi. 58. He becomes as it were the seal of the Divinity, which not only bears the impress of the Deity, but which also communicates that impression to others. He became a Paradise for Jesus, who says: "*He that eateth my Flesh and drinketh my Blood abideth in Me, and I in him*"—John, vi. Go often to the Holy Altar, and there, as in the novitiate of that permanent state of bliss you yearn to attain, plunge your spirit into the Abyss of the Divinity. Ardently adore and love Jesus Christ, and entertain Him in your fervent communions; look upon your heart as a sanctuary where the holy angels would take up their abode, were their own

paradise taken from them, spare no pains or labour to beautify your soul for this Divine Guest.—*Read after the Fourth Book of Thomas à Kempis.*

DISPOSITIONS FOR IT.

1. Saints Thomas, Augustine, Liguori, etc., approve of daily communion for those who go in obedience to their confessors, and find it a great help to advance in Divine Love, and as a general rule to those far advanced in perfection, who spend much time in prayer, who have overcome most of their evil inclinations, as St. Francis de Sales says; because, according to St. Prosper, this is the highest perfection of human frailty in this world. But for those who commit venial sins deliberately, who tell wilful untruths, dress through vanity, indulge aversions or inordinate affections, or who take no pains to avoid occasions or to correct whatever impedes their progress in perfection, for these, weekly communions are enough, so as to preserve them from falling into *mortal* sin. St. Augustine then says: "I should much object to permit frequent communion to a person who perseveres obstinately in any defect whatever; for though not clearly venial sin, yet it is contrary to the tendency to perfection, especially as concerns humility and obedience". The remote dispositions are in general, *detachment from self and creatures*; and the immediate are, Acts of Faith, Humility, Desire, and loving sacrifice and devotion. The *fruits* are chiefly: the good government of the tongue, never even to *listen* to detraction, or to judge any one. My mouth is a more sacred place than was the Propitiatory of the Temple.

2. To lead a more spiritual and interior life, being most jealous of the purity of that heart, the chosen and ordinary dwelling-place of the Deity, of the Eucharistic Heart of Jesus. Ever in the presence of

the Blessed Sacrament, let our table abound with meats agreeable to the Sponse, viz. :—Charity, peace, mildness, patience, and every virtue.

3. Mortification interior and exterior, without which no union with God can be attained. So live that you may be permitted to receive often in the week the "*Author of Grace*", as your super-substantial Food. Often say with and by Jesus: "*Give us this day our daily bread, that we may live for ever*".

ON CONFESSION.

P. Nouet.

I.—*Motives*.—1. Desire to satisfy the justice of an offended God. 2. Confidence in His loving Mercy. 3. Zeal to repair His injured Glory. 4. Indignation against oneself, and regret for contristating the Holy Spirit, Our Good Father in Heaven, and our dear Redeemer's broken Heart.

II.—*Preparation*.—Acts of the presence of God, of petition for light, grief, and love; for humble acknowledgment of our sins and weaknesses; for fortitude to punish ourselves and to keep our penitential purposes; and, above all, to avoid occasions of sin and any relapses. Implore help from the Blessed Virgin Mary, St. Joseph, and our good angels.

III.—*Examen*.—Begin with the "*Particular one*". A soul, really seeking the Face of the Lord in truth, is so tenderly alive to what may please or displease God, every day and hour, that she does not require much time to find out by what shortcomings she may have wounded the adorable Heart and Eyes of her well Beloved. Her chief care should be to make as fervent an act of contrition as she can. Our Lord said to St. Catherine: "You satisfy for sin by an *infinite desire*, that is, by a desire of having an infinite contrition; therefore I, who am Infinite, de-

mand from you an infinite love and an infinite sorrow, if not in effect, at least in desire". Say then with this great saint:

PRAYER.

"Lord, I burn with desire to love Thee (were it possible) with an infinite love, and to weep over my sins and the sins of all men with an infinite sorrow, proceeding from this infinite love, as from its source". Or say with St. Augustine: "O Lord my God! I implore of Thee to make me *know myself*, that I may confess all the wounds of my soul. This favour deign to bestow upon me, that having found Thee, I may love thee; that loving Thee, my sins may be redeemed; that having once received the pardon of my sins, I may never be so unhappy as to contract new debts with Thee! Give true repentance to my heart, perfect contrition to my soul, and a fountain of holy tears to my eyes".

Avoid insensibility, negligence, and *routine*, and for this end, cultivate a great *fear* of the least faults, a great love of God, and desire to please Him in little things. You will then be sensitively alive to the least irreverence or ingratitude towards this great and beneficent Being. The first disciples of St. Dominic confessed every day, and sometimes oftener.

V. *Accusation*.—Choose four or five faults that cause you most confusion, or more prejudice to your soul, especially those against obedience, charity, *reverence in prayer*, and how far others might have sinned through your fault. Specify these, and excite contrition for them in particular.

VI. *After Confession*.—Enter in spirit into the Wounds of Jesus, that yours may be healed, you may derive strength vigorously to separate yourself from yourself and from your weaknesses, which occasion your frequent falls. Stir up a lively faith in that

Goodness and Precious Blood, and with heartfelt gratitude thank your loving Saviour, who has just rescued your soul and adorned it with new graces, precious and abundant beyond conception, by the absolution you have received. At each confession renew your intention of gaining all the indulgences (Plenary) occurring in the week, which is a privilege granted to those who practise weekly confession.

What is Contrition? Not tears or emotions, but the conviction of the intellect, that by our sinful thought, word, act, or negligence we offended God, saddened and disappointed His Spirit, and ran the risk of losing Him and His efficacious graces for ever. It is the sincere expression of our heartfelt regret for it, and a *firm determination* to sacrifice both *root* and *branch* of the evil, at *any cost* and for ever. It should be *humble*, feeling unworthy and ashamed to raise our eyes, penetrated as we are with confusion and sorrow, yet full of confidence in that tender Father who clasps us once more to His Bosom. Knowing that *perfection* with us is only infirmity before God, how indignant should we feel with our wretched selves, so blind, so selfish, so malicious too. Let us ask these graces with the faith and humility of the Canaanite woman and of the ardent Magdalen, and each confession will be a renovation, a retreat as it were full of energetic desires of perfection, and a re-entrance into the direct road of God's Blessed Will, from which we were beginning to stray.

WATCH AND PRAY.

"Vigilate omni tempore orantes".

Watch for the safety of your soul; be not off your guard a moment, and for this end *pray without intermission*. Let the *mind* ever be enlightened with the presence of the Lamb, the Lamp thereof; the *heart*, a glowing furnace of love of the Supreme Beauty and Goodness; the *hands*, full of the acts of every

virtue about the Sacred Person and interests of Our Lord like Martha; and all the senses absorbed in Him like Magdalen, in tranquil, humble happiness at His Sacred Feet. Make your prayer in *spirit*, with ardent affection and invincible patience and perseverance.

Pray always.—The spirit of Jesus prays in you and for you: therefore, neither place, nor time, nor press of business, nor infirmity, nor aught else, can form any excuse for want of perseverance in prayer. Thus it was with all the saints. A spiritualist says: "Let us begin to *pray* instead of dwelling on our crosses or complaining of them, and we shall acquire joy of spirit". Have at least three fixed times in the day for prayer and recollection. "My days have declined as a shadow, and I am withered as grass, because I forgot to eat my bread"; *to nourish virtue by prayer*, says David, *Ps.*

Never give up a Prayer.—Jesus went to the garden to pray, though He fore-knew the treachery of Judas, etc.; but see what He did for us thereby! It is deplorable that there is no pious exercise so often badly done, or even omitted, as prayer, even by the virtuous, because the Devil dreads it above all things, and he knows that the shortest and surest way to effect our ruin, is to prevent us from keeping up a confidential, familiar intercourse with God by prayer. Alas! is not the least pain or disturbance of body or soul enough to make us defer or omit our appointed devotions, or that *quick recourse to God*, under keen or sudden trials which would render them so meritorious and bring a healing balm to our wounded spirit, instead of being as too often a source of imperfection? *Silence and detachment* are great helps to acquire a spirit of prayer. Listen to our Lord speaking to a faithful soul: "If your heart be not totally detached so as to be ready to leave all to follow my manifest Will: if it be not free from repugnances, at least in affection, you cannot hope for progress in virtue, or for *peace*". The heroic actions of the saints were the fruit of this indifference.

ASPIRATIONS.

Not only the Associates of the *Perpetual Adoration of the Sacred Heart*, but all who aim at a solid love of God, and consequently who entertain a solid devotion to the centre and source of that Heavenly Flame, viz., "*The Adorable Heart of Jesus*", will find no method better suited to promote their pious desires than the practice of continual, fervent, short aspirations, at certain stated times during the day, and even when awake during the night. The practice of "*Interior Recollections*" is indispensable, not only in order to *acquire* the solid virtues, such as humility, mortification, patience, meekness, etc., but likewise in order to *preserve* and *increase* them. There is no means more effectual for attaining purity of action, purity of heart, and purity of virtue, than a constant attention to the *Eye of God*, ever fixed upon us. It is difficult to succeed with that most essential practice, "*The Particular Examen*", without looking often at God, and then looking to our own heart that it is not going astray. To acquire "*Meekness*", for instance, frequent short prayers for it should be made from time to time, then a firm resolution to this effect. On meeting injustice, unkindness, folly, or any contradiction or annoyance from others, immediately *look up to God*, who *sends it to us*, turn to the Heart of the *Meek Jesus*, who *opened not His mouth*, and for His sake to *let no word escape our lips*, to suffer in *silence*—to offer an aspiration for strength and light. This or other such practices persevered in for a short time would have a most beneficial effect and advance a soul rapidly in solid virtue. To the soul that loves it is almost unnecessary to suggest any precise form of "*Aspiration*", the Holy Ghost, the Interior Master, never failing with His liberal and discriminating Charity to suggest that which is precisely the form of prayer best suited to the present necessities of those who, with due respect and perfect trustfulness come to Him, with those Divine Words upon their lips, the most efficacious passport to the

audience chamber and the Throne of the Divinity, viz., "*Our Father*", etc. "*Give us this day our Super-substantial Bread*", etc. We give a few which can be arranged and repeated at each one's devotion :

"O Death ! When shall thy arms bear me to the loving embraces of my Jesus, to an Eternal Union with His Divine Heart ?"

"O God of Love ! O Jesus, my Sweetest Hope ! May Thy Sacred Heart, pierced for my love, be the first resting-place of my soul on its departure from the prison of this body".—*St. Gertrude*.

"O my Crucified Love ! May your Sorrow unite your suffering Heart to mine ; and ever render it more amiable and propitious in my regard".—*Blessed Henry Susa*.

Under Trials.—"God's Will for this day—to-morrow I may not have to suffer".

"Take what the Sacred Heart of Jesus sends you, in order to unite you to Itself". "Sweet Jesus, let me desire nothing, refuse nothing ; but simply I will cling to Thy Cross, and leave all I am and have to Thee".

After a Fault.—"O my Only Love ! pray for Thy poor slave, and repair the evil I have just done".—*Act of Contrition*.

"O heart ! I die to this pleasure, that I may live only to your love".

"Eternal Father, I offer Thee the Prayers, Virtues, and Merits of the Heart of Jesus to supply for my wretched service and great misery".

SELF-DENIAL

Bellecius.

"Make your choice now"—Deny or subdue your self-will and judgment ; resist gratifying your senses ; mortify your feelings and your inclinations ; restrain your passions ; moderate the sallies of anger, resentment, or practise some one act of supernatural

virtue, and each time you will merit a new degree of infinite glory. Or, on the contrary, flatter your senses and your flesh; obey your self-love; or let pass an occasion of doing violence to yourself—each time you do so you sacrifice an eternity of ineffable joys! Philo says: “Every pleasure we take here below is so much taken from our future enjoyment in Heaven”. By *suffering* we purchase Heaven. O happy afflictions! happy pains! cry out the inhabitants of Heaven, without *you* we were lost. Their only regret, if they can feel regret, is, that they did not *suffer more*! Oh! one single degree *more of glory*! What would a thousand Hells be in comparison of it?

Constancy or daily perseverance is a pledge of *final* perseverance. Every correspondence in grace is a new act of perseverance. The *last* of these acts *secures* our crown! 1. Frequent union with Jesus Christ in the sacred Eucharist. 2. Vigilance and *Prayer* are means to gain it.

LITANY OF THE STATIONS OF THE SACRED PASSION.

O most sweet Jesus! praying to the Father in the garden, sorrowful even unto death, and sweating in an agony of grief. R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! delivered by the traitor's kiss into the hands of Thy enemies; seized and bound like a thief, and abandoned by Thy disciples. R. Have mercy on us, O Lord, have mercy on us.

O most sweet Jesus! by the unjust verdict of the Jews, found guilty of death, brought like a malefactor before the tribunal of Pilate, scorned and derided by impious Herod. R. Have mercy on us, etc.

O most sweet Jesus! stripped of Thy garments and most inhumanly scourged at the pillar. R. Have mercy on us, etc.

• *O most sweet Jesus!* crowned with thorns, blind-

folded, buffeted, struck with a reed, clothed in derision with a purple garment, and infinite other ways scorned and reviled. R. Have mercy on us, etc.

O most sweet Jesus! reputed more criminal than Barabbas the murderer; rejected by the Jews, and condemned to the ignominious death of the cross. R. Have mercy on us, etc.

O most sweet Jesus! loaded with a heavy cross, and like an innocent lamb led to the place of execution. R. Have mercy on us, etc.

O most sweet Jesus! hanging between two thieves, derided, blasphemed, made to taste vinegar and gall, and enduring most horrible torments from the sixth to the ninth hour. R. Have mercy on us, etc.

O most sweet Jesus! dead upon the Cross and wounded in Thy side by a spear, in Thy Holy Mother's presence, whence issued forth water and blood. R. Have mercy on us, O Lord, have, etc.

O most sweet Jesus! taken down from the Cross, and bathed with the tears of Thy most sorrowful Mother. R. Have mercy, etc.

O most sweet Jesus! torn and bruised all over Thy Body, bearing the sacred marks of *Thy Five most Precious Wounds!* embalmed with spices and laid in the sepulchre. R. Have mercy on us, etc.

V. He truly bore our sorrows.

R. And He carried our grief.

Let us pray.

O God, who for the redemption of the world, vouchsafedst to be born of a virgin; to be circumcised; to be rejected by the Jews, betrayed with a kiss; bound like a malefactor and like an innocent lamb to be led to slaughter; to be ignominiously brought before Annas, Caiaphas, Pilate, and Herod. to be accused by false witnesses, scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of Thy clothes, fastened to the Cross, placed between two thieves, to have vinegar and gall given Thee to drink, to have Thy side pierced through with a spear: do Thou vouchsafe, O Lord, by these most grievous

pains, which I, though most unworthy, do now commemorate, to free me from the pains of Hell, and conduct me whither Thy mercy did conduct the good thief crucified with Thee. Who together with the Father and the Holy Ghost livest and reignest for ever. Amen.

TO THE BLESSED VIRGIN.

Mother of God, Mother of Mercy ! I beseech you by that cruel Sword of Sorrow which pierced your afflicted soul when, standing under the Cross of your Beloved Son, you saw Him die for our salvation, that you will be pleased to be favourable to me both now and at the last period of my mortal life. Permit not, O Great Comfortress of Sinners, that it should ever be said, you left a soul in extreme necessity who had recourse to you, but deign to look on me and on all the Associates with those eyes of tender compassion with which you beheld your Bleeding Jesus expiring on Mount Calvary, that with you we may praise Him, the Father, and the Holy Ghost, for all eternity. Amen.

TO ST. JOSEPH.

Glorious St. Joseph ! who was so happy as to quit this Earth in the Divine Arms of Jesus your God, and Mary your Immaculate Spouse, come, I beseech of you, to succour me and all the Associates, both now, and when dreadful death shall terminate our temporal lives. Beg for us, that dying to the world and ourselves, we may live wholly to Christ; and when the happy hour of our dissolution draws near, defend us from the furious attacks of the infernal enemy: so that, being secure from all sin, we may breathe out our souls joyfully with our lips upon the Cross.

TO OUR ANGEL.

My dear and blessed Angel, guardian of soul and body, whom God has appointed to watch over me at all times, but especially at the hour of death; with profound grief for my former ingratitude, I now kneel before you, offering an inviolable tender of future service. I beg a favour which you earnestly desire to bestow on me, viz. that you will comfort and protect me both now and in my agony, and likewise all the associates. Vouchsafe to hear me since you love me, fortify me in the combat, seeing thereon my salvation depends, conduct me to Heaven, for which you have been deputed my guide. Amen.

Our Father, Hail, Glory, three times, then as follows:

Into thy hands, O Lord, I commend my spirit, and these of all agonizing souls. Mary, Mother of Grace and Mother of Mercy, defend me from the enemy and receive me now and at the hour of my death. Amen.

AN ACT OF ADORATION TO JESUS DYING! TO
BE SAID AT THREE O'CLOCK EVERY DAY.
MOST EFFICACIOUS.

I adore Thee, O my most sweet Saviour, Jesus, expiring on the cross for our sake! I have not words to express to Thee my gratitude for the infinite goodness Thou hast evinced *in dying to redeem me!* O Eternal Father! I offer Thee Thy dear Son, who, at this hour, hung on the tree of the cross, naked, torn, pierced with thorns and with nails, bleeding, languishing, suffering, expiring. . . . Yes, my God, it is Thy own and only begotten Son that I offer to Thee in this lamentable condition; receive His divine sacrifice, accept this offering that I make Thee, it is my "*ransom*"; it is the blood of a God; it is the death of a God; it is God Himself that I offer Thee now, for the payment and acquittal of all my debts. I offer Him also for the relief of the souls in Purgatory—of the

sick, the poor, and the afflicted, the grace of a happy death for the agonizing, the conversion of sinners, the perseverance of the just, and to impetrate for myself and for those specially dear to me, the grace of living and dying in Thy friendship and love, as also the grant of *their present urgent petitions* Amen.

"*May the most just, holy, and adorable will of God be ever accomplished in all things; may it be praised for ever and ever*". Amen. Great indulgences for this prayer if often repeated.

SHORT PRAYERS FOR A HAPPY DEATH.

"Devote one day the beginning of each month to prepare exclusively for death, in *retreat* as far as possible; spirituals, temporals, one's own and one's *neighbour's affairs*, as connected with us, in the best possible order—pray, meditate, resolve, and act.

PRAYER.

Prostrate before the Throne of Thy Adorable Majesty I come to ask of Thee, O my God, the most precious of all graces, the *grace of a happy, holy death*. However I may have misused the life Thou hast given me, grant me to finish it well and to *die in Thy love*. May I die like the Holy Patriarchs, Prophets, Apostles, Martyrs, and Holy Virgins, loving thee above all things, and leaving without regret this "*Valley of Tears*"—that I may go and enjoy eternal rest in my true country. May I die like the Blessed Saint Joseph, in the arms of Jesus and Mary, repeating those sweet names, which I hope to bless throughout eternity. May I die like the most Holy Virgin, inflamed with purest love, and burning with desire to be united to the only object of my affections. May I

die like Jesus on the Cross, in liveliest sentiments of hatred for sin, of love for my Heavenly Father, and of resignation in the midst of sufferings. Father of Holiness, I commit my soul *now* for *then*, into Thy hands; grant me Thy grace and mercy, Jesus! who died for love of me, grant me the grace to die in Thy Holy Love. Holy Mary, Mother of God, pray for me, a wretched sinner, now and at the hour of my death. Angel of Heaven, faithful guardian of my soul! Saint Michael and all ye holy angels! Great saints whom God has given me as protectors, forsake me not at the hour of my death. St. Joseph, special patron of a good death, may my death be precious in the sight of God and of His saints! Amen.

To the following prayer is attached three hundred days' Indulgence for the "Sick" who recite it and listen to it, and for the person who recites it for the comfort of the "Sick"

Divine Jesus, for us made Flesh! Son of God! Who for our salvation didst vouchsafe to be born in a stable, to lead a life of poverty and wee, and to expire upon a disgraceful Cross, say, I beseech Thee, to Thy Divine Father at the moment of my death: "*Father, forgive her*", say to Thy beloved Mother. "*Behold thy child*", say unto my own soul, "*This day shalt thou be with me in Paradise*". "*My God, my God, forsake me not in that hour*". "*I thirst*". Yea, my God, my soul thirsts after Thee, the Living Water My life is passing away as a shadow—yet a little and all will be consummated! Wherefore, O my adorable Saviour, even from this moment for all eternity, "*into Thy hands I commend my spirit; Lord Jesus, receive my soul*". Ever adorable Trinity, I now make to

to Thee the sacrifice of my life in gratitude for so good a gift, in acknowledgment of Thy supreme dominion over me, in obedience to Thy decree, in satisfaction for my sins, in union with the death of Jesus, desiring that in all things I may closely copy and resemble Him, whom alone my soul loveth, who is to me all in all, to God's greater glory. Amen.

INDULGENCES.

To repair blasphemies against the Blessed Virgin Mary and the Blessed Saints, one hundred days each day; seven years and seven quarantines on Sundays, and two plenary indulgences, one on any two Sundays of each month, for reciting daily the Salve Regina, etc.; Sub tuum, etc.; and the words, "Benedictus Deus in Sanctus Suis" (Confession, Communion, and Prayers for the Pope and Church, as usual.)

Three hundred days for saying the Gloria Patri, morning, noon, and night, to thank the Blessed Trinity for the favours bestowed on the Blessed Virgin Mary, especially in her glorious Assumption. A Plenary once a month, on usual conditions, if recited daily.

Seven years and seven quarantines for every prayer or good work done in honour of St. Joseph, and many Plenary Indulgences for the members of the "Perpetual Devotion to St. Joseph", by a brief of Pius the Ninth, 1861.

Three hundred days for reciting: "O Eternal, Omnipotent Father, I offer Thee the most Precious Blood of Thy only Son, in expiation of my sins, and for all the wants of the Church".

Three hundred days each day of any Novena in honour of the Blessed Virgin Mary, or the Infant Jesus. Five years and five quarantines for saying five Paters and Aves before the Blessed Sacrament. Same indulgence for saying the third part of the Rosary. Twenty days for making a genuflection to

the Blessed Sacrament. One year for kissing the Crucifix. Twenty days for bowing the head at the Name of Jesus. Three hundred days to whoever recites any prayer, or three Paters and Aves for the dying, in honour of Jesus and Mary on Calvary, to be said with contrition. A plenary once a month if recited daily.

Whoever makes the " Heroic Act" may apply every indulgence to the dead.

THE APOSTLESHIP OF PRAYER.

The devotion of the Apostleship of Prayer, which has taken such a deep and wide-spread root in France and other countries, owes its rapid progress to its extreme simplicity as well as to the eminently Catholic spirit which has given it birth. In order to establish it in any locality, to induce religious communities to adopt it, even those most opposed to innovation, or pious persons the least disposed to multiply their practices of piety, all that is required is a person animated with a little zeal, who thoroughly understands it, and who would take a little pains to make it understood by others. Experience has proved that it is embraced with enthusiasm whenever a just idea has been formed of the sublime end which it proposes, of the easy means it takes to attain it, the precious advantages it procures, and the conditions so light which it imposes.

I.—END OF THE APOSTLESHIP OF PRAYER.

The Apostleship of Prayer has for end to establish between all Christian hearts and the heart of Jesus that community of desires and interests which constitutes true friendship.

It is not, then, so much an exercise of piety as a spirit which tends to animate all our exercises and our entire life.

It is, properly understood, devotion to the Sacred Heart. There are two ways of considering and understanding this devotion: we may seek in it our own peculiar spiritual advantages, or consider solely the Heart of Jesus as the source of grace and consolation. We may also regard it as a model of devotedness, and in the worship which we render it, propose to ourselves especially the divine interests of its glory. We may think solely of *receiving* the gifts of the Heart of Jesus, or occupy ourselves still more in *giving* to him in return for his infinite bounty, the glory which he earnestly desires to receive from us.

This second manner of understanding the devotion to the Sacred Heart is evidently the best; for the divine Master has himself said: *It is a more blessed thing to give, rather than to receive*; it is the rule which he has himself always followed with regard to us; gratitude will not allow us to follow any other in our relations with him.

Now the devotion to the Sacred Heart, thus understood, is precisely the *Apostleship of Prayer*. This Apostleship in effect urges us to make of all our actions so many prayers, and of all our prayers so many efficacious means to glorify Jesus Christ, not only in us, but in the hearts of all men. By uniting, at least, each

day, and, if possible, frequently during the day, our intentions with all the intentions of the Heart of Jesus, we give to all our actions the virtue of meriting divine graces not only for ourselves, but for all the souls for which the Heart of Jesus prays without ceasing: for sinners, for the just, for the entire Church; and the abundance of these graces is proportioned not to the dignity of the actions, but to the fervour of the intention.

II.—ADVANTAGES OF THE APOSTLESHIP OF PRAYER.

The first advantage of this practice is that apostolic efficacy which it imparts to all the prayers and all the actions which it animates with its spirit. To save souls by simple aspirations of the heart, what a subject of joy for a true Christian!

A second advantage is the merit which this intention gives to all our actions; for this intention is the most exalted that a Christian can propose to himself: it is the most perfect exercise of divine charity. And as the merit of our works arises from the charity with which they are performed, it cannot be doubted that the actions performed in the spirit of the Apostleship acquire an invaluable merit. Thus in forgetting ourselves to think of the salvation of others and of the glory of the Heart of Jesus, we labour much more for our own advantage than if we thought only of ourselves.

A third advantage is the assurance of obtaining so much the more efficaciously the graces we stand in need of ourselves, as we are careful to place the interests of others above our own. It is what he teaches us to do in the Lord's Prayer, the divine model to which the Apostleship of Prayer teaches us to conform our whole lives.

A fourth advantage is the courage and ardour which we draw from the thought of the immense interest that is unceasingly placed in our hands. How recoil before a sacrifice, when one thinks he can save a soul? How allow oneself a bare gratification forbidden by the law of God, when we reflect that it may deprive an expiring sinner, on the brink of the abyss, of that grace which we might obtain for him by overcoming ourselves?

A fifth advantage is the happiness of uniting ourselves to such a number, always increasing, of pious persons, who have entered into this holy league. Already the Apostleship counts associates in every part of the world. It would be difficult to count the number; but to give an idea of it, it will be sufficient to say that during the six last months sixty thousand tickets of admission have been distributed.

A sixth advantage is the special participation in the prayers and good works of several religious orders and apostolic congregations; particularly of the Society of Jesus, of the Society of Mary, of the two societies of the Sacred Hearts

(called of Picpus), of the regular Theatine clerics, of the religious of both sexes of la Trappe. This participation has been authentically granted to all the associates of the Apostleship by a special brief of his holiness Pius IX. Moreover, by entering into this Association, the members become thereby attached to the Arch-Confraternity of the Sacred Heart established in Rome.*

A seventh advantage arises from the numerous indulgences granted to the Apostleship of Prayer. For besides the many indulgences peculiar to the Association of the Sacred Heart, a plenary indulgence may be gained on any Friday in each month, and another, also plenary, on any day of the month at the choice of the associate. Also, an indulgence of one hundred days attached to the works performed ac-

* It would be a mistake to conclude from this, that a person becomes a member of the Apostleship by the fact that he is a member of the Association of the Sacred Heart; for it is the Apostleship that has been attached, with all its members, to this association, and not this association that has been attached to the *Apostleship of Prayer*.

With regard to the indulgences of the Association of the Sacred Heart, a doubt may arise from the condition prescribed for some of these indulgences, namely, to visit a chapel of the Association. It is to be remembered that when this condition, from any cause, cannot be complied with, the confessor may commute it. And for those living in community, the chapel of the community may take place of that of the Association. The same is applicable to prisons, hospitals, boarding schools, etc.

according to the recommendations given at the beginning of each month by the Director of the Apostleship in the *Messenger du Sacre Cœur*.

These advantages which are common to all the associates of the Apostleship, even separated, are multiplied in favour of those who live in community. In effect, experience has proved that the provisions made to communities who would adopt the devotion to the Sacred Heart, are realized in a special manner in favour of those who practise this devotion under the form of the Apostleship of Prayer.

CONDITIONS TO BE FULFILLED IN ORDER TO GAIN THE ADVANTAGES OF THE APOSTLESHIP OF PRAYER.

These conditions are as easy as the advantages which they procure are precious.

I. The admission to the Apostleship is effected in two ways: by being inscribed in the registry, and by the distribution of tickets of admission. Though one or other of these means may suffice, both are used for greater security. But in order to render them as easy as possible, we have adopted the following method:—

1. We authorize all religious communities, and even all individuals zealous for the glory of the Heart of Jesus, to form lists of the associates, to be sent every three or four months to the Director of the Association. It would even

be sufficient to send the lists once in the year, if distance would render more frequent communications difficult.

2. Tickets of admission are given gratuitously to all who keep these lists, in order that they may give them to those whose names they inscribe, and enable them to enjoy without delay the advantages of the Association. For this end, the giver of the ticket inscribes the name on the ticket, and the day on which the associate wishes to gain the plenary indulgence attached to the day of admission.

3. When any one wishes to attach a community or a congregation to the Apostleship, it will be sufficient to inscribe the name of the community, and to give to each member a ticket of admission. These continue to form part of the Apostleship, even though they leave the community to which they had been attached. Those who enter into the community enter also into the Apostleship as soon as they receive a ticket of admission.

II. Persons thus attached, either individually or collectively, to the Apostleship, are not bound in virtue of the brief of the Holy Father to any special practice. Nevertheless, as they cannot participate in the favours granted to this devotion without fulfilling in some manner the practices which constitute it, we have always recommended the associates to offer, at least once in the day, the prayers, the actions, and the trials of daily occurrence, for all the intentions

of the Apostleship—that is, for the intentions of the Heart of Jesus itself.*

There is no doubt but this daily offering is sufficient to enable the associates to gain the privileges of the devotion, as it is sufficient to give to all their actions an efficaciousness truly apostolic: it is no less true, notwithstanding, that this efficacy increases in proportion to the greater fervour and the more frequent renewals of this offering.†

In fine, no particular formula is required;

* It is quite manifest that this general offering does not exclude particular intentions which the rule might impose or charity suggest. These intentions, by the very fact that they are in due order, are included in those of the Heart of Jesus. In uniting with them the other intentions of this Divine Heart, we only impress upon it a kind of necessity to engage itself more specially and more efficaciously with ours. With much more reason the offering of one's actions for the intentions of the Apostleship does by no means prejudice the gift we may make to the souls in Purgatory of the satisfactory merit of these actions. What the Apostleship requires of us in our actions is not their satisfactory merit; it is their *impetratory virtue*.

† An easy method of renewing it at least three times a day, without imposing any new burthen, peculiarly adapted to implore the graces of Heaven, would be to direct the recitation of the *Angelus* to this end. This prayer, instituted by the Church to return thanks to God for the incarnation of the Word, is for those who have not yet reaped the fruits of this great mystery, and to ask the full accomplishment of the coming of this divine Saviour. What else do we ask, every time we recite the *Pater*, when we say, "*Thy kingdom come*"?

and if the *Pater*, *Ave*, and *Creed* are recommended, with the invocation, *Amiable Heart of my Jesus, grant that I may love thee more and more*, it is solely because the recitation of this formula is necessary to gain several of the indulgences granted to the Association of the Sacred Heart, with which the whole Association of the Apostleship of Prayer has been connected.

III. Simplicity is better suited to certain persons, for whom the practice we just pointed out will be sufficient, and who could not even be enrolled in the Apostleship if more were required. These are especially pious persons already engaged in various good works which consume all their time, as also religious whom the spirit and even the letter of their rule forbids the adoption of practices more or less complicated, and the engaging in associations that impose these practices.

In order, therefore, to induce these two classes of persons to enter into the Apostleship, and they would be unquestionably the most useful members, care must be taken to make them clearly understand the peculiar character of this devotion. Surely there is no rule, however strict, that can prevent religious souls from entering into a great and holy league of prayers in favour of the Church, and to unite their actions every day with the intentions of the Heart of Jesus. There is surely no religious soul that would not willingly impose on itself this pleas-

ing obligation. By entering, then, into the Apostleship *there is no new burthen whatever to undergo*; there are but new graces to be obtained. Hence, communities the most attached to the strict observance of their rules and who had in the beginning hesitated from the fear we speak of, no sooner did they learn the true nature of the Apostleship, than they became impatient to be enrolled. It will be the same, no doubt, with every community that can be induced to comprehend well the precautions that have been taken in this respect, in order to adapt the Apostleship to all conditions, and to embrace within its framework all who desire the reign of God's kingdom.

IV. Nevertheless there is another class of persons to whom the extreme simplicity of our plan would not be equally suitable, and who would be liable to forget the direction of intentions which constitutes its essence, unless some sensible sign presented itself each day to remind them of it. These are especially children, persons little accustomed to reflection and engaged in manual work, etc. In order to consult the requirements of these various positions, and to place before their minds this spiritual thought, without, at the same time, imposing any over irksome practice, we have adopted, under the name of the *Rosary of the Apostleship*, the organization of the Living Rosary. We send tickets gratuitously every month to communities and to others who ask them, con-

taining on one side, the indication of the mysteries of the Rosary, and on the other that of the intention of the month and the actions which the associates may offer for that intention. These are divided into bands of fifteen persons, at the head of which are placed the promoters. The fifteen mysteries are distributed at the commencement of the month by the promoters to the members of the band. The latter are recommended to mark on their tickets the actions which they have offered during the month for the intentions of the Apostleship, and the promoters make a summary of these actions at the end of the month, which are marked on a tablet designated the *Treasure of the Sacred Heart*. There are many religious communities and boarding schools in which this practice produces the best effects. In a boarding school of the south, the members of a band who have offered the greatest number of actions during the month, are allowed the privilege of making a half-hour's adoration before the Blessed Sacrament the first Friday of the month. It is incredible what emulation this privilege excites amongst these young persons, and the acts of generosity which it calls forth.

V. An organization more simple than the one we just described is the organization of the *Perpetual worship of the Sacred Heart*. Each month, or only each year, tickets are distributed to the associates, bearing with the enunciation

of the indulgences granted to this practice and the conditions to be fulfilled, the indications of the day of the month or of the year that each one should specially consecrate to honour the Divine Heart. The tickets that have been printed facilitate the union of the Apostleship of Prayer to this excellent practice. It would be no less easy to join the Apostleship to the practice of the saints of the month, and to the greater part of other pious practices.

Every particular community enjoys full liberty to adapt this devotion to the position and to the aptitude of its members. There is a small community of female orphans in Paris, where this practice has been carried out for several years, and works admirably well. It has its regulation, its organization, its ceremonial. The associates have their badges, which they never lay aside; they have even adopted the name of Apostle, in order to make it impossible to forget the obligation they have contracted to labour for God and for souls. Each one has her note book in order to keep account of her apostolic works, like the valiant woman spoken of in the Scripture, where it is said, *she hath put out her hand to strong things, and her fingers have taken hold of the spindle.*

Seeing the Heart of our Lord suggesting so many pious ingenuities to souls who fully comprehend the fundamental idea of this devotion, we must congratulate ourselves for having left much to be done by individual zeal, and having

guarded with such zealous care the expansive capabilities of its organization.

VI. Above all Christian establishments, those to which the Apostleship of Prayer is most peculiarly adapted are, unquestionably, ecclesiastical seminaries. The number that have adopted it is daily increasing, and wherever it has been established, it has been recompensed by the most consoling fruits. We could wish to give at length the arrangement adopted in these colleges, but we must be content with an abstract which will suffice to make the utility of this practice fully understood.

There existed for a long time past in these seed-beds of the priesthood a pious custom, upon which the Apostleship has been engrafted with the greatest care: we allude to the circles or weekly conferences formed by the students for their mutual improvement and advancement in virtue. These circles or bands, composed of five or six, having a promoter at the head, have furnished a groundwork for the Apostleship of Prayer already formed, at the same time drawing precious spiritual graces, and deriving new aliment for the piety and zeal of their members. Every week the different conferences assemble at a convenient hour, usually on recreation days. On these occasions the members mutually communicate their ideas with entire confidence and fraternal simplicity, charitably suggesting to each other whatever might help to stimulate the zeal of the Associates. At

Rodez these subjects have been selected beforehand at a meeting of promoters presided over by the promoter-general, who presides over the entire Association. In this seminary the associates engage themselves to recite every day for the intention of the devotion, the *Memorare* and the *Angelus*, to make a visit to the Blessed Sacrament once a week, and to offer up a communion once a month. At Romans the practices are not fixed beforehand, but each associate prescribes to himself, every week, whatever his zeal suggests, enclosing a sealed list of them to his promoter. The entire is afterwards declared at a general meeting, which is held the first Friday or the first Sunday. At this meeting the director of the devotion, or one of the promoters, delivers a short address to stimulate the zeal of the associates to redouble their fervour to the full extent of the desires of the Heart of Jesus.

In all these pious exercises the directors of seminaries leave the initiative to the *élèves*, either approving, or, if necessary, moderating their zeal. In this manner the young student finds, even within the walls of a seminary, an opportunity of practising those works of zeal in which he will be engaged later, on a more extended scale; and this exercise is so much the more fruitful, as it has for object not ordinary souls, but the souls of apostles. These fraternal conferences are calculated to excite zeal, faults are corrected, the spirit of an entire

house becomes purified, ecclesiastical virtues are cultivated and developed, the souls of the ministers of Jesus Christ learn to live more and more the life of their divine Master and Model.

The Apostleship of Prayer is in reality nothing else than the reproduction of the *Interior of Jesus Christ*, which the Venerable M. Olier considered as the essence of the Christian and sacerdotal life. It cannot then be doubted that the Apostleship efficaciously contributes to develop that spirit which the respected successors of M. Olier have inherited, and which has been a source of regeneration of the priesthood of France.

VII. Even in the midst of the world the Apostleship of Prayer may render most useful services to the priesthood, in the persons of the promoters who will have fully comprehended its spirit. Experience has already proved it. What good cannot be effected in a parish, in an entire city, by a few souls intimately united in the Heart of their God, and solely desirous to assist each other for the realization of all his designs! Is not this divine Heart all-powerful, both to accomplish the desire he has to bestow his favours; and what more does he ask than our coöperation? Whenever, then, he shall find instruments perfectly docile, there is nothing that he cannot accomplish through their coöperation. To procure him these instruments is the object of the *Apostleship of Prayer*, wherever it shall be fully realised.

All who understand it well, and whom the divine influence of the Heart of Jesus shall unite in a perfect community of desires and prayers, are naturally drawn to assist in a perfect community of action, to form a mutual concert to assist each other in promoting all the interests of this divine Heart. They become, in a word, by their actions, as well as by their prayers, the *Apostles of the Heart of Jesus*.

Special indulgences have been granted by the Holy Father to the promoters of the Apostleship who unite with each other to form this intimate and holy league. How happy should we be, could we but see established, between all hearts devoted to the Heart of Jesus, that perfect union which would impart to them so much strength! There can be no doubt but we should thereby have contributed to realise the ardent desire so dear to that divine Heart—*that they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us.**

* A list of the indulgences is contained in the ticket of admission.

THE END.



